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A

COLLECTION

OF

VOYAGES AND TRAVELS.

CONTINUATION of the TRAVELS

OF

JOHN GEORGE KEYSLER, F. R. S.

[BEFORE we enter that long celebrated city of Rome with Mr. Keyſler, it will not be amiſs to attend to the idea Mr. Sharp gives us of the nature of travelling in Italy. He writes thus from Rome.

"We arrived at this place, after a journey of ſeven days, with accommodations uncomfortable enough. Give what ſcope you pleaſe to your fancy, you will never image half the diſagreeableneſs that Italian beds, Italian cooks, Italian poſt-horſes, Italian poſtilions, and Italian naſtineſs, offer to an Engliſhman, in an autumnal journey; much more to an Engliſhwoman.

At Turin, Milan, Venice, Rome, and, perhaps, two or three other towns, you meet with good accommodation; but no words can expreſs the wretchedneſs of the other inns. No other beds than one of ſtraw, with a matraſs of ſtraw, and next to that a dirty ſheet, ſprinkled with water, and, conſequently, damp; for a covering you have another ſheet, as coarſe as the firſt, and as coarſe as one of our kitchen jack-towels, with a dirty coverlet. The bedſted conſiſts of four wooden forms, or benches: an Engliſh peer and peereſs muſt lye in this manner, unleſs they carry an

upholſterer's ſhop with them, which is very troubleſome. There are, by the bye, no ſuch things as curtains, and hardly, from Venice to Rome, that cleanly and moſt uſeful invention, a privy; ſo that what ſhould be collected and buried in oblivion, is for ever under your noſe and eyes. Take along with you, that in all theſe inns the walls are bare, and the floor has never once been waſhed ſince it was firſt laid. One of the moſt indelicate cuſtoms here, is, that men, and not women, make the ladies beds, and would do every office of a maid ſervant, if ſuffered. To ſum up, in a word, the total of Italian naſtineſs, your chamber, which you would wiſh to be the ſweeteſt, is by far the moſt offenſive room in the houſe, for reaſons I ſhall not explain. I muſt tell you, that except in two or three places, they never ſcour their pewter, and unleſs you were to ſee it, you will not conceive how dirty and nauſeous it grows in thirty or forty years. Their knives are of the ſame colour as their pewter, and their table-cloths and napkins ſuch as you ſee on joint-ſtools, in Bartholomew-Fair, where the mob eat their ſauſages. In theſe inns they make you pay largely, and ſend up ten times as much as you can eat. This is almoſt conſtantly the fare.—A ſoop like waſh, with pieces of liver ſwimming in it; a plate full of brains, fried in the ſhape of fritters; a diſh of livers and gizzards; a couple of fowls (always killed after your arrival) boiled to rags, without any the leaſt kind of ſauce, or herbage; another fowl, juſt killed, ſtewed as they call it; then two more fowls, or a turkey roaſted to rags. I muſt not omit to mention, that, all over Italy, on the roads, the chickens and fowls are ſo ſtringy, you may divide the breaſt into as many filaments as you can a halfpenny-worth of thread. Now and then we get a little piece of mutton, or veal, and, generally ſpeaking, it is the only eatable morſel that falls in our way. I ſhould mention, that pigeons boiled and roaſted, often ſupply the place of ſome of

the

the abovementioned diſhes. The bread all the way is exceedingly bad, and the butter ſo rancid, it cannot be touched, or even borne within the reach of our ſmell. We procured, the other day, a pint of cream, and made a little extempore butter, which proved almoſt as good as any we eat in England, ſo that the fault ſeems to lye in the manufacture, and not in the milk; yet ſuch is the force of education and cuſtom, that the people here do not wiſh to have it better than it is. In Savoy, amongſt the Alps, we were often aſtoniſhed at the excellence of their diet; ſo great is the diſparity between French and Italian cooks, on the Savoy and the Loretto roads.

But what is a greater evil to travellers than any of the above recited, though not peculiar to the Loretto road, are the infinite numbers of gnats, bugs, fleas, and lice, which infeſt us by night and by day.

You will grant, after this deſcription of the horrors of an Italian journey, that one ought to take no ſmall pleaſure in treading on claſſic ground; yet, believe me, I have not caricatured; every article of it is literally true."—]

If we compare modern Rome, with regard to its preſent extent, and the number of inhabitants, with ſeveral other cities in the world, we ſhall find many that ſurpaſs it; but, when we add the power and influence it has maintained, during ſo many centuries, over many powerful nations, Rome never had its equal in the world.

It is highly probable, both from ocular demonſtration and the accounts of ancient writers, that the walls of the modern city are, in many places, the ſame with thoſe of the ancient, and their circumferences nearly equal. But the difference between the number of buildings on this ſpot is very great, one half of modern Rome lying waſte, or converted into gardens, fields, meadows, and vineyards; in which the moſt magnificent ſtructures were anciently erected. You may walk wholly round the city in three or four

hours at moſt, the circumference being reckoned about thirteen ſhort Italian miles: whereas a tour round the city of Paris and its ſuburbs will, at leaſt, require ſix or ſeven hours.

It muſt be granted, that the number of inhabitants in ancient Rome exceeded that of the modern, it appearing from Ciacconius, in the life of pope Gregory XI. that, in the year 1376, the whole number of inhabitants in Rome amounted only to thirty-three thouſand. Paulus Jovius informs us, that, under the happy and peaceable government of pope Leo, the number was increaſed to eighty-five thouſand; but in the turbulent times of Clement VII. Rome could boaſt only of thirty-two thouſand inhabitants. In the year 1709 the number of births, at Rome, amounted to three thouſand ſix hundred and ſixty-two; and the whole number of inhabitants to a hundred and thirty-eight thouſand five hundred and ſixty-eight; among whom were forty biſhops, two thouſand ſix hundred and eighty-ſix prieſts, three thouſand five hundred and fifty-nine monks, a thouſand eight hundred and fourteen nuns, three hundred and ninety-three courteſans, or licenſed proſtitutes, and fourteen Moors. The Jews were not thought worthy of being included in this computation, though they amounted to about eight or nine thouſand. Five years after, namely, in July 1714, pope Clement XI. ordered an account to be taken by Carraccioli of all the inhabitants in Rome, the number of which, then, amounted to a hundred and forty-three thouſand; whereas Paris contains, at leaſt, between eight and nine hundred thouſand, and London ſtill more, as plainly appears from the yearly bills of mortality. The latter city has, within theſe twenty years, increaſed ſo prodigiouſly, that the difference between London and Paris is ſufficiently evident from taking a view of the latter from the tower of Notre Dame, and of the former from the upper gallery in St. Paul's cupola. With regard to the multitude

multitude of inhabitants; London, indeed, has more open and larger ſquares than Paris; but Paris abounds with ſeveral ſpacious convents, which are, in proportion, but thinly inhabited. The people have alſo little employment upon the Seine, whereas the many hundred large veſſels, and the almoſt infinite number of boats and other ſmall craft on the Thames, maintain more people than many large cities contain. We may form ſome conjecture of the inhabitants of London from the quantity of proviſions, there being, one day with another, twelve hundred oxen killed, and upward of twenty thouſand ſheep every week, beſide twelve thouſand hogs and calves; as appears from exact regiſters, and the aſſurances given the king of Pruſſia, in 1725, at Herenhauſen, by lord Townſhend.

The ſovereignty of ancient Rome over a great part of the globe ſeems, indeed, to give it a ſuperiority over modern Rome; but the latter boaſts of a monarchy raiſed by a peculiar ſort of policy, and, in reſpect of the extent of dominions, eſpecially before Luther's reformation, ſurpaſſes ancient Rome itſelf. And I muſt own, that in external ſplendor and the beauty of its temples and palaces, modern Rome excels the ancient. In this reſpect I differ from St. Auguſtin, who wiſhed, above all things, to have ſeen *Chriſtum in carne*, *Paulum in ore*, *Romam in flore*. "Chriſt in the fleſh, St. Paul preaching, and Rome "in its ancient glory."

The veneration entertained of antiquity, and the natural prejudices of mankind for things loſt or abſent, make us look upon them in a quite different light from thoſe that are actually preſent. The beauty of a city does not ſolely conſiſt in the number of its ſtatues, and the enormous extent of its buildings, of which ancient Rome boaſted. No city in Europe can ſhew any thing equal to St. Peter's church at Rome; and I queſtion whether Nero's golden palace,

or any other building in ancient Rome, could be compared with this ſtructure.

If we conſider the prodigious ſums annually remitted to this city from all countries of the Romiſh religion, we ſhall be the leſs ſurpriſed that Rome was able to recover herſelf after ſo many ſevere devaſtations. A few centuries ago, the power of the pope was ſo conſiderable, that not only ſeveral kings paid him an annual tribute, but ſeditions, excommunications, and even deprivation of their dignity were the general conſequences of his diſpleaſure. St. Antoninus obſerves that the words of the royal prophet, Pſ. viii. ver. 7, &c. "Thou haſt put all things under "his feet, all ſheep and oxen, alſo the wild beaſts "of the field, the birds of the air, the fiſh of the "ſea, and whatever it contains," have been literally accompliſhed in the pope: for, according to this commentator, under him were ſubjected the ſheep, or Chriſtians; the oxen, or Jews; the beaſts of the field, or heathens; the fowls of the air, or good and bad angels; and, laſtly, the fiſh in the ſea, or the ſouls in purgatory. The orthodox cannot be offended with this interpretation, they being compared to that innocent creature the ſheep; but heretics are little obliged to Urban Cerri, who, in his State of the Romiſh Church, ſtiles them unclean beaſts, and highly commends pope Innocent XI. for his zeal in perſecuting heretics; exhorting him to proceed, by applying, profanely, theſe words in the Acts of the Apoſtles, chap. x. ver. 13. "Riſe, Peter, kill and eat," to the Roman pontiff.

The pope's revenues muſt be very conſiderable, if we only reckon what ſums are annually ſent to Rome from foreign countries, for diſpenſations, annates, palls, canoniſations, and the like: and the great wealth of ſuch families as have the good fortune to have one of their relations exalted to the papal chair, is a manifeſt proof that they are prodigious: for, notwithſtanding the pope's profuſe method of living, they

they leave behind them considerable fortunes, both in money and lands; as is well known to be the case, with regard to the Ottoboni, Altieri, Chigi, Pamfili, Barberini, Borghese, Ludovis, and other papal families. It has, in particular, been computed that Urban VIII. descended from the house of Barberini, left his family upward of twenty-four millions of Roman scudi, about six millions sterling, which he accumulated, partly from the confiscation of the estates and effects of about three thousand unhappy persons put to death by the inquisition, and partly from other revenues *. Pope

* Our readers will doubtless be gratified on this occasion by seeing the fees of the pope's chancery, from a book printed about 150 years ago, by the authority of the then pope; being a table or list of the fees paid for absolutions, dispensations, licences, indulgences, faculties and exemptions. It was translated many years since, under the title of, *Rome a great custom-house for sin.*

ABSOLUTIONS.

For a layman that stole holy or consecrated things out of a holy place, 10 s. 6 d.

For the priest that restores not to the church the holy things he took away, 10 s. 6 d.

For him that reveals another man's confession, 10 s. 6 d.

For him who lies with a woman in the church, and there commits other enormities, 9 s.

For him that hath committed perjury, hath wilfully and falsely forsworn himself, 9 s.

For him that secretly practiseth usury, 10 s. 6 d.

For him that burieth an open and notorious usurer in Christian burial, 12 s.

For a layman for the vice of simony, 9 s.

For a priest for the vice of simony, 10 s. 6 d.

For a monk for the vice of simony, 12 s.

For him that simonically enters holy orders, 1 l. 6 s.

And his letters of absolution from the simony, 1 l. 4 s.

For a layman for murdering a layman, 7 s. 6 d.

For him that hath killed his father, 10 s. 6 d.

For him that hath killed his mother, 10 s. 6 d.

For him that hath killed his wife, 10 s. 6 d.

For him that hath killed his sister, 10 s. 6 d.

For him that hath killed his kinswoman, if they be of the laity, are rated at no more than 10 s. 6 d.

And his letters of absolution will cost him 19 s. 6 d.

Pope Innocent XII. bears, in his family arms, three cups, which he ordered to be inverted, to shew that he intended not to gather, but pour out and distribute, with

---

But if the party so slain be a clerk, a priest, or a clergyman, then the murderer is bound to go to Rome, and visit the apostolic see, 0 l. 0 s. 0 d.

For laying violent hands on a clergyman, or religious man, so it be without effusion of blood, 10 s. 6 d.

For the husband, or wife, who find in the morning, or when they awake, the infant lying by them, to be dead, 9 s.

For the husband who beats, or strikes his wife, being big with child, so as thereupon she comes before her time, and loseth her child, 9 s.

For a woman, who being with child, took medicinal drink, to destroy her birth, or doth any other act, whereby the child being alive in her womb is destroyed, is rated at 7 s. 6 d.

For a priest, or clergyman, that keeps a concubine; as also his dispensation, to save him from being irregular, (which by general and provincial constitutions he incurs) all this together is rated at 10 s. 6 d.

For a layman that keeps a concubine, 10 s. 6 d.

For him that hath defiled a virgin, 9 s.

For him that lyeth with his own mother, 7 s. 6 d.

For him that lyeth with his sister, 7 s. 6 d.

For him that lyeth with his godmother, 7 s. 6 d.

For him that lyeth with any woman that is of his blood, or carnal kindred, 7 s. 6 d.

For him that robs or spoils another, 12 s.

For him that burns his neighbour's house, &c. 12 s.

For him that forges letters testimonial, 10 s. 6 d.

For him that is a witness to such forged letters, 10 s. 6 d.

For him that forgeth any writs of the office of the penitentiary, 12 s.

For him that forgeth letters of privilege, 1 l. 4 s.

For him that forgeth the pope's hand, 1 l. 7 s.

For him that forgeth letters apostolical, 1 l. 7 s.

For him who in a criminal cause takes a false oath, 9 s.

For him that takes two holy orders in one day, 2 l. 6 s.

For him who celebrateth the service of any order he hath not taken, 2 l. 6 s.

For him that procures himself to be promoted to a feigned title, that is, to such or such a benefice, when indeed he hath none, if he confirm with a false oath, 2 l. 9 s. 6 d.

For him that is ordained without letters dimissory, from his own ordinary, 1 l. 8 s. 6 d.

For him that holds many benefices, 2 l. 17 s.

For

with this motto, *aliis, non sibi*; but Pasquin put the comma after the word *non*, and by that means intirely changed the meaning, and, indeed, with a great deal of

---

For a king for going to the holy sepulchre without licence, 7 l. 10 s.

For a prince who vowed to visit the holy sacrament, 1 l. 10 s.

DISPENSATIONS.

For a bastard to enter all holy orders, and take a benefice with a cure, 18 s.

To have two benefices compatible, 16 s.

To have three benefices, 1 l. 6 s.

To marry in the 4th degree of consanguinity, 1 l. 5 s. 6 d.

To marry in the 3d degree of consanguinity, 2 l. 6 s.

To marry in the 2d degree of consanguinity, 2 l. 2 s. 6 d.

To marry in the 1st degree, 2 l. 14 s.

To marry her with whom one hath a special kindred, 4 l. 10 s.

For him who having one wife absent, and hearing her to be dead, marrieth another, but she proving to be alive, he notwithstanding desireth to keep and to live with the latter, 15 s.

And moreover there must be a composition with the datary, which will be sometimes 300, 400, 500, or 600 glosses, according to the quality of the persons so married; and the clerk or writer will have 10 s. 6 d.

For a man or woman that is found hang'd, that they may have Christian burial, 1 l. 7 s. 6 d.

For one that entered into his benefice by simony, that he may notwithstanding retain the same, 1 l. 10 s.

For one under age to enter holy orders, and to be made a priest, 2 l. 9 s. 6 d.

For one under age to be ordained a bishop, 2 l. 9 s. 6 d.

To be ordained at any time of the year, 4 l. 1 s.

LICENCES.

For a man to change his vow, 15 s.

For a layman to change his vow of going to Rome, to visit the apostolic churches, 18 s.

To eat flesh and white-meats in Lent, and other fasting days, 10 s. 6 d.

That a king or queen shall enjoy such indulgences, as if they went to Rome, 15 l.

For a queen to adopt a child, 300 l.

That a king, or a prince, may exact contributions of the clergy, 3 l. 15 s.

If the contribution arise to a hundred thousand florins, then for the first thousand he must have 7 s. 6 d.

And

of truth. The court of Rome can conſiderably increaſe its revenues, being able to diſpoſe of conſecrated reliques, palls, *Agni Dei*, roſaries, indulgences, *Quietus's*,

---

And for every other florin, 1 s. 6 d.

That a king upon Chriſtmas-day morning, may cauſe a naked ſword to be carried before him, as is carried before his holineſs the pope, 11 l. 5 s.

That he that preaches before a king, may give indulgence to all that hear him, 18 s.

That a nobleman may go into a monaſtery, with a certain number of followers, 18 s.

To receive the ſacrament, or be buried in a church interdicted, 2 l. 5 s.

To found an hoſpital, 1 l. 4 s.

To found a chapel, 1 l. 4 s.

To erect a church parochial, 1 l. 10 s.

To erect a church collegiate, 3 l.

To erect a cathedral church, 3 l. 15 s.

To found a deanry in the ſame, 1 l. 10 s.

For the prebendary, 1 l. 4 s.

To erect an univerſity, 11 l. 5 s.

To tranſlate it from one place to another, 4 l. 10 s.

To make a city of a town, and therein erect a biſhop's ſee, 75 l.

That a town may have a ſchool kept in the pariſh church, 2 l. 5 s.

For a city to coin money, 37 l. 10 s.

That a town which hath uſed green wax in its ſeal, may uſe red, 3 l. 15 s.

For a layman to chooſe his confeſſor, 15 s.

To marry in times prohibited, 2 l. 5 s.

To eat fleſh in times prohibited, 1 l. 4 s.

Not to be tied to faſting days, 1 l. 4 s.

To have a portable altar, 15 s.

To have maſs in a place interdicted, 15 s.

To go into a nunnery alone, 18 s.

To divide a dead body into two, that it may be buried in two places, 18 s.

That during the interdict of a town, the officers may have maſs and ſervice in a chapel, 3 l. 15 s.

For a town to take out of the church them that have taken ſanctuary therein, 4 l. 10 s.

For a prieſt to ſay maſs in any place, 6 d.

For a biſhop to viſit, 3 l.

For a biſhop to take to himſelf a year's profit of every vacant benefice for three years, 3 l. 15 s.

To exerciſe epiſcopal juriſdiction out of his dioceſe, 3 l.

To exact a ſubſidy, or benevolence of his clergy, 1 l. 10 s.

INDUL-

Quietus's, and bones out of the catacombs at a cheap rate.

The apoſtolic chamber manages the lands and revenues belonging to the pope: and in this office the employments are ſo profitable, that the principal are ſold for eighty or a hundred thouſand dollars (about 22,500l. ſterling.) The granting and collating of eccleſiaſtical benefices, diſpenſations, and the like, are performed in the datary, ſo called from the uſual ſubſcription, *Datum Romæ apud ſanctum Petrum*, &c. when the pope reſides in the Vatican; and *apud ſanctum Mariam majorem*, when in the Quirinal palace. Every inſtrument, diſpatched in the datary, is carried into the ſecretary's office, the datary being only a kind of department of

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INDULGENCES.

For an hoſpital, or chapel, to laſt one year, 1 l. 4 s.
For two years, 1 l. 10 s.
For three years, 1 l. 16 s.
For four years, 2 l. 5 s.
For five years, 3 l.
For ſix years, 3 l. 15 s.
For the remiſſion of the third part of one's ſins, 7 l. 10 s.

FACULTIES.

To abſolve all delinquents, 3 l.
To diſpenſe with irregularities, 3 l.

EXEMPTIONS.

Of fryars minors from the juriſdiction of their provincials, 2 l. 5 s.
From the juriſdiction of a biſhop, during his time, 3 l. 15 s.
And if the abbot will have withal a licence to wear a mitre, it will coſt him (by the rate-book of pope John XXII.) 7 l. 10 s.
For a biſhop from the juriſdiction of his metropolitan, during his life, 3 l. 15 s.
Of a parochial church from the biſhop's juriſdiction, 1 l. 10 s.
Of the parſon of a pariſh from the power of his ordinary, during a ſuit, 1 l. 10 s.
Of a town from any impoſition, 4 l. 10 s.
Of a private perſon from the ſame, 2 l. 5 s.
Of a monaſtery, and convent, from the ſame, as it is found in the rate-book of pope John XXII. It is taxed at 22 l. 2 s.

Cætera deſunt.

N. B. This is only the pope's ſhare.

it.

it. The rota is conſidered as a parliament, or a court of ultimate appeal. The conſiſtory is the higheſt aſſembly where the cardinals have a ſeat and vote: there is free acceſs into this aſſembly on particular occaſions.

The pope's forces, either by ſea or land, make but a poor figure; and you ſee no ſoldiers, except in the caſtle of St. Angelo, in Civita Vecchia, Urbino, Ferrara, and ſome other ſmall garriſons on the frontiers. The pope's Swiſs guards make a handſome appearance, yet ſerve only for keeping off the crowd at public ſolemnities. I muſt needs ſay, that foreigners find them here civil on all occaſions, eſpecially when one ſpeaks to them in German, and calls them landſmen or countrymen: whereas, on the contrary, the ſame good character cannot be always given to the Swiſs at Verſailles. And I remember, that a certain Auſtrian nobleman, of the firſt rank, being preſſed by the crowd, in return to his polite compliment of landſman, received this rude and brutal anſwer: "To-day, indeed, every bear-leader will call me countryman."

To prevent all diſorders in the city of Rome, they have three hundred Sbirri or halberdiers, whoſe commander is called Barigello. He is diſtinguiſhed from the others by a gold chain, with a medal of the ſame metal hanging to it. When he is deſirous of being known, he wears the chain about his neck. His employment was formerly in good eſteem, but, at preſent, it is fallen into great contempt.

The figure which the cardinals make is not at all correſpondent to that of perſons who claim an equal rank with crowned heads. The title of cardinal is pretty ancient, but not in the ſenſe in which it is taken at preſent. In former times the whole body of the clergy and people of Rome choſe their biſhops, who was confirmed by the emperor, and ſometimes deprived by him for ſeditious practices. The great reputation in which cardinals were held began under

pope

pope Nicholas II. They had the red hat given them by Innocent IV. in the year 1243, at the council of Lyons. Paul II. conferred the red habit upon them; and for the title of *eminentiſſimus* they are indebted to pope Urban VIII. having, formerly, no other ſtile than *illuſtriſſimi*, like other biſhops and prelates: that they formerly wore woollen and linen caps, appears from Petri Diaconi Chronic. Caſſinenſ. lib. iv. c. ii. p. 428. The red hat is ſaid to be an emblem of their readineſs to ſhed their blood in the cauſe of religion; but we find few cardinals in the liſt of martyrs. It is certain that this whole ſcarlet habit is very becoming; and the dead cardinals are painted red, the better to ſet off their cadaverous countenances. Cardinal Pamfili was buried on the 24th of March, after his body had lain ſome time in ſtate, in St. Agnes's church, *à la Piazza Navona*, and his face painted of a beautiful red colour with vermilion.

In the promoting foreign prelates to the cardinalſhip, the pope regulates himſelf according to the nomination of crowned heads, who profeſs the Roman catholic religion: and this privilege the king of Sardinia obtained by a refined piece of policy, recommending to pope Benedict XIII. Ferreri, a brother of the marquis d'Ormea, whom the pope himſelf would gladly have ſeen inveſted with the purple. I could alſo name a cardinal who owed his promotion to a defender of the proteſtant faith, namely, George I. king of Great Britain, who procured him the nomination of the king of Poland; but the peculiar connections of this affair are beſt known to the preſent biſhop of Namur, formerly the abbé Strickland.

The conclave is the ſcene where the cardinals principally endeavour to diſplay their parts, and where many tranſactions paſs which hardly ſhew their inſpiration from the Holy Ghoſt. It is well known, that, during the election of a pope in 1721, the animoſities ran ſo high, that they came to blows with both their hands and feet, and threw the ſtandiſhes at each other.

other. Davia, Albani, Pamfili, and Althan, moſt diſtinguiſhed themſelves in theſe quarrels; and, therefore, it is not at all ſurpriſing, that among the officers belonging to the conclave, they have one or two ſurgeons. At each election, the emperor, and the kings of France and Spain, have a right of excepting againſt any perſon propoſed for the papal dignity; but this muſt be done before the full number of voices requiſite for that purpoſe is actually declared. While an election may be prevented by cabals or intrigue, recourſe is ſeldom had to an excluſion.

During the whole time of the conclave's ſitting, Rome is filled with paſquinades, and every day copies of them are ſold ſecretly, in the coffee-houſes, to foreigners; but they are generally wretched performances.

It is ſurpriſing that ſome means have not been diſcovered for limiting the duration of a conclave, as ſuch cloſe confinement to perſons, who uſually live in commodious palaces, muſt, eſpecially in hot weather, be extreamly inconvenient. In England, juries are locked up in criminal caſes, without meat, drink, or candle, till they have agreed on a verdict. How far this might be imitated, with regard to conclaves, I ſhall leave others to determine. It would, at leaſt, prevent a great deal of caballing, and render unneceſſary many privileges granted to the conclaviſts, who are two attendants on each cardinal; a ſet of perſons who muſt be all pleaſed, becauſe they are acquainted with the moſt ſecret intrigues. Their favour is of great importance, it being evident from the hiſtory of papal elections, that they have often gained for their maſters the papal throne.

It is ſcarcely to be imagined with what diſpatch each cardinal partitions and contrives, according to his own fancy, the ſmall part allotted him in the conclave for his cell. The whole apartment is not above eighteen or twenty feet ſquare, which is laid out into a dining-room, a bed-chamber, and lobby, for ſervants

vants and conclaviſts: ſome make two ſtories of it, but then the ſtair-caſe is very narrow. The cells have no other partition than cloth-hangings; ſo that, when a large room is divided into many cells, whatever is ſpoken aloud in any of them, may be heard in all the reſt. Hence appears the ſcandalous falſity which the author of a treatiſe, intitled *La Guerre d'Italie, ou Memoires du Comte D——*, is guilty of, in ſaying, that the young cardinals in the conclave divert themſelves with their miſtreſſes, give little concerts, ſinging and dancing themſelves, like wanton boys.

I have already obſerved that no cardinal has the liberty of chuſing his cell, but muſt content himſelf with that aſſigned him by lot. But when any cardinal refuſes to attend the election, his cell remains unoccupied. The cardinals created by the late pope, and his other dependants, have the hangings and furniture of their cells of a dark-violet colour; but others have green. The former, likewiſe, are dreſſed in purple, during the time of the conclave. The chapel of Sixtus IV. is fitted up for the ſcrutiny and adoration, and in it is a ſtove for burning the ſuffrages or voting billets.

Each conclave coſts the papal treaſury about two hundred thouſand ſcudi; nor have foreign princes any reaſon to deſire frequent conclaves; particularly the emperor, who always ſends an ambaſſador extraordinary, and alſo defrays the charges of the German cardinals, who on this occaſion retire to Rome: ſo that each of the two laſt conclaves is ſaid to have coſt him upward of two thouſand Rheniſh guilders. During the conclave, many diſorders and violences are daily committed, eſpecially in the country; where foreigners, who have no connection with the candidates, and conſequently ſhould have nothing to fear, would act very imprudently, not to retire to their lodgings before it is dark. Twenty or thirty murders are generally committed in the ſtreets of Rome, during the ſitting of the conclave.

Before

Before I conclude my deſcription of the papal court, I muſt obſerve, that proteſtants are not admitted to an audience, if they refuſe to kiſs the pope's foot. Clement I. was, however, leſs ſcrupulous in this particular, and, when ſuch proteſtants withdrew, would give them his bleſſing, adding, *Ad minimum non nocebit*, "It will, at leaſt, do no harm." No perſon is admitted to the pope with a ſword or cane; nor muſt any preſume to wear gloves in his preſence; for, when the Swiſs guards, who walk before the pope, obſerve foreigners with their gloves on, they immediately order them to pull them off.

On Maundy Thurſday, ſeveral religious fraternities, and a numerous proceſſion of others, among whom ten or twelve were maſked, came to St. Peter's church and ſcourged their naked backs with thongs tagged with iron. It was eaſy, from the quantity of blood on the pavement, to diſtinguiſh the place where they ſtood. Whether theſe were voluntary ſelf-tormentors, or whether this flogging penance had been enjoined them for ſome enormous crimes, I ſhall not pretend to determine: but, be that as it may, a lighted torch was carried behind them, and often applied to their backs, to ſtop the great effuſion of blood. Benedict XIII. forbid ſuch proceſſions, as not proper to be allowed among Chriſtians; but, as no pope was then elected, every perſon followed his own opinion. How the fantaſtical prieſts of Bellona, Iſis, and the Dea Syriæ diſciplined themſelves, is ſufficiently deſcribed in ancient hiſtory.

From the Tribuna, over the ſtatue of St. Veronica, near the altar Maggiore, is ſhewn a piece of Chriſt's croſs; part of the iron of the ſpear with which he was pierced, and, laſtly, an impreſſion of our Saviour's bloody face on a linen cloth. The name of St. Veronica is, in all probability, derived from the fable of the *vera Icon*, or true image of Chriſt; and Mabillon *(in Præf. Muſæi Ital.)* conjectures, that this ſpurious ſaint acquired the name from a painted face

of

of Chriſt, and the Greek words φέρω, I bear, and εἰκὼν, an image.

On Good Friday, ſome of our company, following a great concourſe of people, came to a ſubterraneous chapel belonging to the jeſuits, which, as ſoon as they had entered, was immediately locked. The fathers diſtributed to each a knotted ſcourge, while another of the fraternity, at the altar, made a long harangue on our Saviour's ſufferings, and concluded with ſaying, "that the leaſt we could do was, by his example, to chaſtiſe our fleſh and blood." He then exhorted his audience that, in performing this holy duty, "they would not ſpare the old Adam." The lights were now put out, and the Litany ſung, during which time the audience continued ſcourging and whipping themſelves. The exhortation and ſcourgings were three times repeated. I ſuppoſe the intention of putting out the lights was, that ſome might not ſcourge themſelves too ſeverely, and the modeſty of others who ſtripped themſelves, might not be expoſed by their ſtripes. The proteſtants who entered with the crowd, were not diſpleaſed with the darkneſs, as they were not inclined to lacerate their bodies for the benefit of their ſouls; and, at the ſame time, did not think it adviſable to make themſelves known. The diſcipline being ended, the ſcourges were returned, and the doors thrown open.

On the ſame day was expoſed, in the Greek church, a wooden model of Chriſt's ſepulchre; the biſhop aſſiſted the reſt of the clergy in ſinging the antiphone, with a round tiara on his head.

Turks and Jews are uſually baptiſed on Eaſter-Eve in the Lateran church, and great numbers of eccleſiaſtics are at the ſame time admitted into holy orders.

Thoſe who are deſirous of ſeeing Rome, would do well not to poſtpone it till after the middle of Lent, becauſe, from that time till Eaſter, moſt of the fine altar-pieces are covered.

The city of Rome has ſuffered ſo much from the ancient Gauls, Vandals, Heruli, Oſtrogoths, Viſigoths, and German troops; eſpecially from the latter in the year 1527, headed by Charles of Bourbon, that it is ſaid to have been ſacked or pillaged ſeven times: this, however, is certain, that the ſurface of the ground on which Rome was originally founded, is ſurpriſingly altered by their frequent ravages. It is difficult, at preſent, to diſtinguiſh the ſeven hills, on which Rome was anciently built, the low grounds having been filled up by the ruins of whole ſtreets; ſo that we ſometimes aſcend an eminence celebrated by the ancients without perceiving it. Antiquity informs us, that the aſcent from the ſtreet to the Pantheon or Rotundo conſiſted of thirteen ſteps; whereas now the whole area about it is upon a level with the pavement of the temple. The baſis and inſcription of Trajan's pillar is lower than the adjacent ground, ſo that it will be requiſite, for preſerving that part of the pillar, to ſupport the ditch made round it with a wall. It is common in digging deep for the foundation of houſes, &c. to diſcover pillars, ſtatues, and fragments of ancient buildings; and, in ſome places, they have even found the pavement of the old city, twenty or thirty feet below the preſent ſurface of the ground. And this alteration of the ſurface has, likewiſe, in all probability, affected the ſalubrity of the air.

The ſtupendous common-ſewers by which the filth and dirt of the ancient city was conveyed in the Cloaca maxima, have, indeed, ſtill many paſſages for conveying away the ſoil and water; but the greateſt part of theſe are ſtopped, and the Cloaca maxima itſelf is in bad order. This muſt needs cauſe a putrefaction in the air, which is too ſenſibly perceived by thoſe, who, by digging deep into the earth, happen to diſcover an aperture of ſuch an obſtructed ſink; there being ſeveral inſtances of workmen who have loſt their

their lives from the putrid effluvia, notwithſtanding all their care and caution. The ſame alterations are viſible in other parts of the country, eſpecially thoſe near the ſea; ſeveral fine cities and palaces being anciently erected there, and frequented, as the moſt healthy ſpots in time of peſtilence; which are now quite the reverſe, part of the ſea-coaſt being a wet marſhy ſoil, and the air ſo bad, that during the ſummer ſeaſon, ſeveral of the convents are forſaken, the monks removing to ſome more healthful ſituation. The land, even in the neighbourhood of Rome, is but badly cultivated, and, in the night-time, covered with fogs and igneous vapours. Theſe muſt have been uncommon in the time of the ancient Romans; for Livy often mentions ſuch phænomena as prodigies, or omens: and, in the Roman mythology, they occaſioned propitiatory ſacrifices and offerings. Mineral ſulphur is often dug near Rome, in the form of white earth, and afterward purified by ſublimation. Vitriol is found here in abundance, and that found in the copper mines, is called Roman vitriol. There are alum works in the neighbourhood of Rome; arſenic, alſo, abounds here. From theſe works and mines riſe many noxious effluvia, which never affected ancient Rome, theſe minerals being then unknown, or ſuffered to remain in the bowels of the earth.

Perhaps, a concurrence of all theſe circumſtances have contributed to alter the temperature of the ſeaſons, particularly with regard to the mildneſs of the winters, for ſome time obſerved in this climate. Some paſſages in Horace intimate, that during the winter in his time, the ſtreets of Rome were filled with ſnow and ice: and it appears from the ſixth ſatire of Juvenal, that it was not uncommon to ſee the Tiber frozen over: whereas, at preſent, the winter muſt be remarkably cold for ſnow to lie a day in the city; and, with regard to the Tiber, no perſon can remember its being frozen.

The alterations in the adjacent countries have alſo proved prejudicial to the Tiber; its mouth or efflux into the ſea is almoſt choaked up with mud and ſand; and its bed very much contracted by filth and rubbiſh from the houſes ſituated on its banks: ſo that a ſtrong ſouth-wind is often the cauſe of its overflowing its banks, and cauſing great inundations in Rome, and the adjacent country. The papal chamber has, indeed, employed one Cornelius Mayer, a Dutchman, to erect proper works for confining the river to its channel, and to clear it in ſome places; but this cannot be compleated at once. Some are of opinion, that if the courſe of the river could be turned into another channel, many curious pieces of antiquity, as well as immenſe riches, thrown into it during the misfortunes of Rome, would be found. The water is generally ſo foul, that it is not even fit for horſes to drink, till it has ſtood two or three days to ſettle.

The inhabitants of Rome are very cautious of their health, eſpecially during the heat of the dog-days. And it is affirmed, that no inhabitant of Rome can, without manifeſt danger, ſleep within fifteen or twenty Italian miles of the city: ſo that, in travelling to Rome, they take care, in the laſt day's journey, not to put up within that diſtance. Even in the city, they ſeldom change bed-chambers for another in the ſame houſe. To remove from one houſe to another, betwixt St. Peter's and All Saints-Day, is ſuppoſed to be attended with ſo much danger at Rome, that no tenant or lodger can be obliged to leave a houſe within that term.

The ſouth-eaſt winds, blowing over the Pontini fens, would ſtill be more pernicious to the city, if it were not defended by the woods on the mountains of Albano and Tuſculum. It is, however, evident, that the inhabitants of Rome make too much ado about the unwholeſomeneſs of their climate, and the dangers attending the heats of the ſummer. Strangers,

gers, who never take half the precautions, enjoy as good a ſtate of health as the natives. How many cardinals come to Rome in the midſt of ſummer from diſtant countries when a conclave is to be held, without ſo many timorous fears, and return as well as they came, without ſuffering for their negligence? And ſurely no one will pretend that heat has any reſpect of perſons. This chimerical danger ſeems to have been unknown in the time of Cicero, from whoſe epiſtles it appears, that he frequently reſided at Rome in the ſummer months, and took many journies to and from that city.

It cannot, indeed, be denied, but that, after the north wind has continued a long time, and ſuddenly ſhifts to the ſouth, or a ſtrong ſouth wind ariſes with cloudy fogs, health is precarious at Rome; but this evil is not peculiar to that city, all Italy is equally obnoxious to it. From the vernal to the autumnal equinox, Rome generally enjoys a clear ſerene air; the ſoil is good, the mountains pleaſant, and the thin air from the hills corrects the thicker vapours riſing in the vallies or lower ground. Few cities can equal Rome for large fountains, which, by continually throwing up water, give a freſhneſs to the air; and, the inundations of the Tiber being now provided againſt, the inhabitants are in a fair way of being eaſed of their apprehenſions, with regard to the ſummer heats; eſpecially as Leo X. and Urban VIII. ordered ſeveral of the ſewers or Cloacæ to be repaired, and made other regulations, for rendering the city and its neighbourhood more clean and ſalutary. The quarters about the Quirinal and Trinita del Monte are the moſt healthy parts of Rome; for which reaſon, foreigners generally chuſe to lodge, eſpecially in the latter, as the coffee houſes and taverns are chiefly ſituated near the Piazza di Spagna.

That Rome, of itſelf, is not unhealthy, may be gathered from the great age, to which not a few of its inhabitants arrive; and even ſome judgment may

be formed of this from ſeveral cardinals, who have reached their eightieth year. Some affirm, that one third of that reverend body have reached that term, and without feeling any of the infirmities commonly attendant on that feeble ſtage; whence it may alſo be concluded, that the ancient Romans did not live ſo abſtemious as the modern, few ſuch inſtances being recorded in the ancient hiſtorians. Add to this, that the manner of living at Rome is at preſent much more agreeable than it was in former ages, hardly a day paſſing, but one may have an opportunity of viſiting polite aſſemblies of perſons of diſtinction of both ſexes. But unmarried ladies have not here the ſame liberty of appearing in public, as in other countries; for, throughout all Italy, they are confined in nunneries till they are either old or married.

The carnival diverſions at Rome are much more elegant, except to thoſe who delight intirely in debauchery, than thoſe at Venice, where people ſtroll about in mean maſquerade habits, in company with infamous courteſans; whereas, at Rome, none but women of character dare appear on the Corſo, without being expoſed to the danger of a very ſevere treatment, in caſe of a diſcovery. Theſe diverſions laſt only the eight laſt days before the beginning of Lent, and then but from two till ſix in the afternoon; hence the people of Rome ſay, that their carnival laſts no more than twenty-four hours. The place of meeting is the Corſo, a fine ſtreet running in a ſtraight line, from the Porta del Popolo, eleven hundred geometrical, or about two thouſand ſeven hundred and twenty common paces. Every perſon is at liberty to appear with or without a maſk, on foot or in a coach, according to his own inclination. The coaches follow each other in two rows. The principal nobility of Rome are carried in ſplendid triumphal chariots, which give a grand appearance to their diverſions. Sbirri are poſted in different parts to prevent any diſturbance, and their barigello, or captain, rides up

and

and down uncovered, without putting on his hat, till toward evening, when he has obtained an order for the horſe-races, a ſport no where to be ſeen but in Italy and England.

The nobility here, like the Engliſh, value themſelves upon keeping horſes of uncommon ſwiftneſs. In Italy, moſt of their race-horſes are from Barbary; but the Engliſh are of their own breed, having no occaſion for thoſe of foreign countries. But there is ſtill a greater difference in theſe diverſions of the two nations; in England they take particular care that the riders are exactly of the ſame weight; whereas, in Italy, the horſes run alone, being trained up for this purpoſe. On their ſides and backs are leathern ſtraps, faſtened on with pitch, and under theſe iron balls ſet with ſtrong ſharp points, like the rowel of a ſpur, which continually prick the horſes, while they continue in motion; they alſo faſten another ſpiked ball, of the ſame kind, under the horſe's tail. Between five and eight horſes ſtand in a row on the Piazza del Popolo, waiting, with great impatience, for the ſignal, which is commonly given by dropping a rope ſtretched acroſs the courſe; immediately, upon this, they ſet off, and fly like an arrow from a bow along the Corſo, through an incredible number of ſpectators, the coaches forming a lane on each ſide of the ſtreet. The prize, which is generally a piece of brocade, of about ſeventy or eighty ſcudi in value, is commonly given to the grooms. The people are entertained with ſuch races every day during the carnival.

The ſummers are very tedious at Rome, every one keeping cloſe within doors all day, and taking a nap at noon. Whence it is a common ſaying among the Romans, "That none then walk the ſtreets but "dogs, fools, or Frenchmen." The people here, from the warmth of the climate, are exceſſively fond of cool clear ſpring-water and iced liquors; for which purpoſe, the quantities of ſnow gathered from the mountains, and preſerved in their ice-houſes, are of

great ſervice. In Rome they uſe ſeveral ſorts of water for drink; but it is only in ſome convents that river-water is uſed. Rain-water is ſaved in ciſterns, and, though troubleſome to keep clean, yet is looked upon as very wholſome: beſide this, they have well-water; alſo, water is conveyed into the city, at a great expence, from diſtant parts, by means of aqueducts. As I never ſaw any city ſo badly provided, in proportion to its extent, with good water to drink as Paris; ſo, on the contrary, I believe that no city ſurpaſſes Rome for multiplicity of clear and plentiful fountains.

Several among the ancient Romans diſtinguiſhed themſelves by magnificent aqueducts. The three principal aqueducts, at preſent in being, are thoſe of Aqua Virginea or Trevi, Aqua Felice, and Paulina. The firſt was repaired by pope Paul IV. The ſecond comes from the neighbourhood of Palaſtrina, twenty-two miles diſtant, and is a work which does honour to the illuſtrious reign of pope Sixtus V. who expended a million of ſcudi upon it; and called it *Il Condotto dell' Aqua Felice*, from Felix, the name he aſſumed while a monk, before he had aſcended the papal throne. It diſcharges itſelf in Rome at the Fontana di Termine, which ſtately work Sixtus V. alſo built under the direction of the cavaliere Domenico Fontana. It conſiſts of three arches, ſupported by four pillars of the Corinthian order, and diſcharges the water through three large apertures. Over the middle arch is a fine ſtatue of Moſes ſtriking the rock with his rod; in a baſſo-relievo on a ſecond compartment, Aaron is repreſented leading the people to the miraculous ſprings that guſhed out in the wilderneſs; and, in the third, Gideon trying his men by their drinking the water. Below ſtand four lions, two of which, in white marble, were done by Flaminius Vacca; but the other two, of Oriental granate, were brought hither from an ancient temple of Serapis. All the four lions eject water in continual ſtreams.

The

The Aqua Paulina, which owes its name to its reſtorer, pope Paul V. divides itſelf into two capital channels, one of which ſupplies mount Janiculus, and the other the Vatican and the neighbouring parts. It is brought hither from the diſtance of thirty miles, and principally diſcharges itſelf through the fountain behind the church of St. Pietro Montorio, ſtanding on the ſummit of mount Janiculus, anciently called Aurelius, at preſent Montorio. Its ſtately portal was the joint gift of Fontana and Maderno. Among its five ſtreams three of them are ſo plentiful as to look like rivulets, and have a ſufficiency of water to turn three mills.

In 1690 pope Alexander VIII. added new decorations to this fountain, and the area round it; and is worth viſiting, were it only for the fine proſpect it affords over the whole city. From theſe large reſervoirs of water ſeveral other ſmaller ones are ſupplied, of which a particular deſcription would be tedious. Beſide the public fountains, there is ſcarcely any houſe or garden of note without private ſprings and water-works for amuſement.

In autumn, the time of their vintage, the commonalty abandon themſelves to a licentious jollity, the fruits of which generally appear the May or June following; it being obſerved, that more children are brought to the hoſpitals, during theſe two months, than in all the other ten months of the year.

The winter diverſions at Rome are plays and operas; the latter, during the carnival, are performed on three theatres, the Aliberti, Capranica, and Al Theatro Nuovo. The firſt, which has its name from its founder count Aliberti, has a pit large enough to contain nine hundred ſpectators. This is ſurrounded by ſeven galleries one above another, in each of which are thirty five boxes, in all two hundred and forty-five. I cannot recollect ever to have ſeen a theatre capable of holding ſo numerous an audience.

A tra-

A traveller, both in Rome and all other foreign countries, ought to be on his guard, and rather to ſpeak too little than too much. At Rome there are a certain ſet of fellows, who inform the government of every thing done or ſaid in the city. This they do with unblemiſhed character and an eaſy conſcience, the calling of an informer or ſpy not being without a patron or ſaint, namely, St. Alexis. They do not, however, ſeem to be very careful in obſerving the behaviour of ſtrangers, becauſe they ſpend large ſums of money annually in the country. At the meeting of the hoſt, and other proceſſions, the proteſtants need not fear any of thoſe brutal inſults, which, in other countries, they ſometimes meet with from the bigotted perſecuting ſpirit of the vulgar. If an Italian ſees a ſtranger not complying with the preſcribed genuflections, he only conſiders him as an infidel or heretic. Even in the *Miſſa Spiritus Sancti*, and the preſence of many cardinals, ſeveral proteſtants remain ſtanding at the elevation of the hoſt, without the leaſt inſult from the catholic Swiſs guards in waiting, as is uſually practiſed at the chapel royal at Verſailles. During Lent, or other faſt-days, the proteſtants never fail of meeting with butchers meat at moſt taverns or houſes of public entertainment, without the trouble of procuring a licence for eating it.

The Roman catholics themſelves cannot, indeed, be ſaid to be here very ſtrict obſervers of their faſts, and on Saturday uſe this expedient to eat meat for their ſupper; they wait till the clock ſtrikes twelve, and then conſider it as a Sunday morning's breakfaſt, which doth not come under the church's prohibition.

I have often been ſurpriſed to hear ſome Roman catholics, at public ordinaries, launch out with ſuch freedom againſt the jeſuits and the pope's uſurpations, in civil matters, over the rights of ſeveral potentates, eſpecially the emperor and princes of the empire. A certain papiſt once declared, that he never paſſed by the palace of the Creſcenti family without putting off his

his hat, as a token of veneration for that glorious man, who dared to drive a turbulent pope out of Rome, though his magnanimity met but with indifferent returns. I do not care to repeat the name he was pleaſed to beſtow on the emperor of Germany, for ſuffering the pope to grow ſo powerful at Rome.

During the conclave, a multitude of manuſcript paſquinades againſt the deceaſed pope and cardinals were ſold at coffee-houſes, for half a paola a ſheet. Theſe ſatirical pieces took their name from an old mutilated ſtatue, near which was formerly the ſhop of one Paſquin, a bantering inquiſitive taylor or ſhoemaker. At preſent the proclamations are ſtuck up on this ſtatue, on which is alſo an inſcription, with a mark above eight feet from the ſurface of the ground, ſhewing the height of the water, during an inundation of the Tiber, in the time of pope Clement VI.

With regard to the public ſtews, I queſtion the truth of ſome accounts, concerning the revenues accruing to the pope's treaſure from the milk-tax, as it is called. They who make the number of theſe proſtitutes amount to twenty thouſand, do not conſider, that all the females in Rome, young and old, ſcarce amount to fifty thouſand. Thoſe wretched creatures who give in their names, age, country, and family to the barigello of the ſbirri, in order to be entered in a book for that purpoſe, are, in general, ſuch deſpicable objects, that, at Naples, and other places, their practice would not defray the ſmall tax to which they are ſubject. Perhaps the ſmall ſum produced by this tax never goes farther than the hands of the ſbirri, part of whoſe province it is, to take care that none of the monks and prieſts enter theſe forbidden places; and that, in Eaſter week, during Advent and Lent, and other faſts and feſtivals of the church, theſe proſtitutes receive no company. I have been aſſured, from good hands, that their number does not exceed eight hundred. In the time of pagan Rome they lived together, and the places of their evening

rendezvous

rendezvous were called, by Tertullian, *Conſiſtoria Libidinum Publicarum*, "The ſtatutes for the public "proſtitutes;" which expreſſion agrees with the *Inſtitoria Matronarum*, mentioned in Suetonius's Life of Nero, chap. xxvii. Over their ſtews or fornices, from which the word fornication is derived, was written the name of the courtezan, and her price. Among the ancients it was not permitted, or, at leaſt, not uſual, for thoſe proſtitutes to make their public appearance before evening, or the ninth hour of the day; and this appears to be the reaſon why Perſius gives the name of Nonaria to one of that ſiſterhood. Their dwellings were known by a lamp or candle burning at their door. And, at preſent, it is cuſtomary at Rome to keep a lamp burning in the ſtreet before the door of one of theſe regiſtered proſtitutes, which is taken away while ſhe entertains a viſitor. In Spain it is known by a ſword, which the gallant always leaves at the door.

Rome is not more profligate in this reſpect than other populous cities; for here are ſeveral excellent inſtitutions, made intirely with a view of reclaiming proſtitutes from their unhappy ſtate of life: they live together in one quarter of the city, and are debarred from the communion, while they publicly continue in that profeſſion, and ſhould they happen to die in it, they are denied Chriſtian burial. In ſome parts of Italy, they are obliged, at certain times of the year, to repair to a particular church, and hear a ſermon, in which, by a lively repreſentation of their vicious lives, they are exhorted to forſake them; and ſuch as are prevailed upon, by the preacher's argument, and in token of their remorſe, kiſs a crucifix handed about, are immediately taken into a convent for that purpoſe. This is generally done on Holy Thurſday; but moſt of theſe poor wretches are ſo hardened as to perſiſt in their proſtitution, till, by the approach of old age, and utter decay of their uſual trade, they are warned to look out for ſome other way of ſubſiſtence. This

alſo

alſo brings to mind an order of pope Gregory XIII. which enjoins, that the Jews at Rome ſhall, every Saturday evening, during Lent, ſend a hundred men and fifty women of their community to the oratory della S S. Trinita, not far from the Ghetto or particular quarter aſſigned them for their reſidence, in order to hear a diſcourſe on the Chriſtian religion. The number of Jews in Rome amounts to nine thouſand, and, by an order of pope Paul IV. the men are obliged to wear a piece of red cloth in their hats, and the women the ſame, in their head-dreſſes, to diſtinguiſh them from Chriſtians. Formerly, the Jews might reſide where they pleaſed in Rome; but the laſt mentioned pope, who was no friend to that people, confined them to a very narrow quarter, not far from the Tiber, where they generally live in a very miſerable and ſlovenly manner.

All ſorts of proviſions are much cheaper and better at Rome than in many other parts of Italy; however, wine is not included in the rate you pay for your board, but every one provides his own at a pretty reaſonable price. Eſculent and all other kinds of vegetables are to be had at Rome all the year. The fruits are excellent, particularly the Perugean melons, which ſurpaſs all others. Such as are deſirous of early fruit ſend for it to Naples, from whence they bring thoſe forced cherries which make a part of the entertainment uſually given by the pope to the cardinals on Holy Thurſday. Though the Neapolitan fruits are ſooneſt ripe, yet thoſe of Rome are allowed to have the fineſt flavour.

A ſtranger cannot well be without ſome carriage in Rome, and during the carnival, they charge upward of fourteen paoli a day for it; but, in ſummer, they may be had under nine. Few chairs or ſedans are to be met with, and none for a ſingle perſon. There is alſo another inconveniency, they have no lamps to light the ſtreets in the night-time; and, as I am finding fault with Rome, I muſt add, that the manner of drying

drying their linen ſeems very diſagreeable to me; for this is not only done out of their windows, but upon lines extended from one ſide of the ſtreet to the other; and what a mean appearance this has in a city, otherwiſe ſo ſplendid, any one may eaſily judge.

Laſtly, with regard to the figure which the pretender to the Engliſh crown makes at Rome, I muſt ſay, that it is mean in every reſpect. The court of Rome, indeed, has iſſued an order, that all their ſubjects ſhould ſtile him king of England; but this is no more than an empty title, which even many of the Italians make a jeſt of. For, when they ſpeak to ſtrangers whom they take to be none of his friends, they ſometimes, with a mixture of civility and ſatire, call him, *Il ré di qui*, "The king here," meaning Rome; but, when they ſpeak of the rightful poſſeſſor, they ſtile him *Il ré di qua*, "The king there upon the ſpot," meaning England.

The chevalier de St. George, the title by which he is generally known, has an annual penſion, from the pope's treaſury, of twelve thouſand ſcudi, or 3000 l. and, though the private donations, annually remitted to him by his adherents in Great Britain, may probably amount to as much more, yet all this falls far ſhort of ſupporting the dignity of a perſon, who would appear like a king, and expects to be treated as ſuch.

The pretender is remarkably fond of ſeeing his image upon medals: and no doubt, were kingdoms to be gained by tears (which he ſhed very plentifully in 1708, after the miſcarriage of his attempt in Scotland) he would have found work enough for his medalliſts. Not to take any notice of the medal lately ſtruck for him, I ſhall give you that which is at preſent in hand, as it will ſhew that his life affords but very few illuſtrious actions; ſince, to find a ſubject for another medal, they are obliged to go a great many years back to the birth of his eldeſt ſon. On

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one ſide is repreſented the buſt of the pretender and his conſort, with this legend:

Jacob. III. *R. Clementina R.*

On the reverſe appears a lady holding a child in her left arm, leaning on a pillar, the emblem of conſtancy, and pointing with her right hand to a globe, on which are drawn England, Scotland, and Ireland; the legend is:

Providentia Obſtetrix.

And underneath:

Carolo Princ. Valliæ.
Nat. Die ultima.
A. M.DCC.XX.

The chevalier generally comes abroad with three coaches, and his whole court conſiſts of about forty perſons. He lately aſſumed ſome authority at the opera, by calling *encore* to a ſong that pleaſed him and ſome others. After a conſiderable pauſe, this order was at laſt complied with. This is the only time he is known to have affected the leaſt power; and a compliance of this ſort is no more than what the claps of half a dozen of the ſpectators may at any time procure. Upon his coming into any aſſembly, no Engliſh proteſtant ſtands up, and even Roman catholics pay him their compliments very ſuperficially. His puſillanimity and licentious amours certainly leſſen him in the eſteem of every perſon.

M. S——, who pretends to be an antiquarian, and has the title of a Poliſh counſellor of ſtate, narrowly obſerves every ſtep taken by the pretender and his adherents, and maintains a cloſe correſpondence with the Britiſh miniſtry. While the pretender continued at Bologna, he had hardly any news to ſend, and being himſelf no longer neceſſary, his remittances were likely to be withdrawn; but the pretender's return gave him an opportunity of continuing his ſervices. The principal motives which induced the pretender to return to Rome were intereſt and neceſſity; which gave riſe to an obſervation, that no ſtricter friendſhip could

could exist than that between the pretender and Mr. S——, neither of them being able to live without the other. The King of Great Britain is dreaded at Rome, notwithstanding the great distance of the two kingdoms, on account of his powerful fleets.

The pope, when considered as a temporal prince, has great influence on the affairs of Italy; and as those of Europe are often connected with them, he is sometimes under a necessity of treating with the British court: but, as this cannot be done in his own person, a third hand is employed to carry on the negociations. This was formerly done by the cardinal for the imperial affairs at Rome; but, since the misunderstanding betwixt the courts of London and Vienna, by the cardinal protector of France.

[Dr. Smollet gives a more familiar and less favourable representation of Rome, both ancient and modern, than we are usually led to conceive of it. He observes— 'Strangers that come to Rome seldom put up at public inns, but go directly to lodging-houses, of which there is great plenty in this quarter. The Piazza d'Espagna is open, airy, and pleasantly situated in a high part of the city, immediately under the Colla Pinciana, and adorned with two fine fountains. Here most of the English reside: the apartments are generally commodious and well furnished; and the lodgers are well supplied with provisions and all necessaries of life. But if I studied œconomy, I would chuse another part of the town than the Piazza d'Espagna, which is, beside, at a great distance from the antiquities. For a decent first floor and two bed chambers on the second, I paid a scudo (five shillings) per day. Our table was plentifully furnished by the landlord for two and thirty pauls, being equal to sixteen shillings. I hired a town coach at the rate of fourteen pauls, or seven shillings a day; and a servitore di piazza for three pauls, or eighteenpence. The coachman has also an allowance of two pauls a day. The provisions at Rome are reasonable and

and good, especially the vitella mongana, which is the most delicate veal I ever tasted, but very dear, being sold for two pauls, or a shilling the pound. Here are the rich wines of Montepulciano, Montefiascone, and Monte di Dragone; but what we commonly drink at meals is that of orvieto, a small white wine of an agreeable flavour. Strangers are generally advised to employ an antiquarian to instruct them in all the curiosities of Rome; and this is a necessary expence, when a person wants to become a connoisseur in painting, statuary, and architecture. For my own part, I had no such ambition. I longed to view the remains of antiquity by which this metropolis is distinguished; and to contemplate the originals of many pictures and statues, which I had admired in prints and descriptions. I therefore chose a servant, who was recommended to me as a sober intelligent fellow, acquainted with these matters: at the same time I furnished myself with maps and plans of antient and modern Rome, together with the little manual, called *Itinerario istruttivo per retrovaire con facilita tutte le magnificenze di Roma e di alcune citta', e castelli suburbani.* But I found still more satisfaction in perusing the book in three volumes, intitled, *Roma antica, e moderna*, which contains a description of every thing remarkable in and about the city, illustrated with a great number of copper-plates, and many curious historical annotations. This directory cost me a zequine; but a hundred zequines will not purchase all the books on these subjects.

Dr. Smollet farther remarks,——"Our young gentlemen who go to Rome will do well to be upon their guard against a set of sharpers, (some of them of our own country) who deal in pictures and antiques, and very often impose upon the uninformed stranger, by selling him trash, as the productions of the most celebrated artists. The English are more than any other foreigners exposed to this imposition. They are supposed to have more money to throw away;

and therefore a greater number of ſnares are laid for them. This opinion of their ſuperior wealth they take a pride in confirming, by launching out into all manner of unneceſſary expence: but what is ſtill more dangerous, the moment they ſet foot in Italy, they are ſeized with the ambition of becoming connoiſſeurs in painting, muſic, ſtatuary, and architecture; and the adventurers of this country do not fail to flatter this weakneſs for their own advantage. I have ſeen in different parts of Italy, a number of raw boys, whom Britain ſeemed to have poured forth on purpoſe to bring her national character into contempt: ignorant, petulant, raſh, and profligate, without any knowlege or experience of their own, without any director to improve their underſtanding, or ſuperintend their conduct. One engages in play with an infamous gameſter, and is ſtripped, perhaps, in the very firſt partie; another is poxed and pillaged by an antiquated cantatrice; a third is bubbled by a knaviſh antiquarian; and a fourth is laid under contribution by a dealer in pictures. Some turn fiddlers, and pretend to compoſe: but all of them talk familiarly of the arts, and return finiſhed connoiſſeurs and coxcombs to their own country. When you arrive at Rome, you receive cards from all your countryfolks in that city: they expect to have the viſit returned next day, when they give orders not to be at home; and you never ſpeak to one another in the ſequel. This is a refinement in hoſpitality and politeneſs, which the Engliſh have invented by the ſtrength of their own genius, without any aſſiſtance either from France, Italy, or Lapland. No Engliſhman above the degree of a painter or cicerone frequents any coffee-houſe at Rome; and as there are no public diverſions except in carnival-time, the only chance you have for ſeeing your compatriots, is either in viſiting the curioſities, or at a converſazione. The Italians are very ſcrupulous in admitting foreigners, except thoſe who are introduced

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as people of quality: but if there happens to be any Engliſh lady of faſhion at Rome, ſhe generally keeps an aſſembly, to which the Britiſh ſubjects reſort.—

Nothing can be more agreeable to the eyes of a ſtranger, eſpecially in the heats of ſummer, than the great number of public fountains that appear in every part of Rome, embelliſhed with all the ornaments of ſculpture, and pouring forth prodigious quantities of cool delicious water, brought in aqueducts from different lakes, rivers, and ſources, at a conſiderable diſtance from the city. Theſe works are the remains of the munificence and induſtry of the ancient Romans, who were extremely delicate in the article of water: but, however, great applauſe is alſo due to thoſe beneficent popes, who have been at the expence of reſtoring and repairing thoſe noble channels of health, pleaſure, and convenience. This great plenty of water, nevertheleſs, has not induced the Romans to be cleanly. Their ſtreets, and even their palaces, are diſgraced with filth. The noble Piazza Navona is adorned with three or four fountains, one of which is perhaps the moſt magnificent that Europe can produce, and all of them diſcharge vaſt ſtreams of water: but, notwithſtanding this proviſion, the piazza is almoſt as dirty as Weſt-Smithfield, where cattle are ſold in London. The corridores, arcades, and even ſtair-caſes belonging to their moſt elegant palaces, are depoſitories of naſtineſs; and, indeed, in ſummer, ſmell as ſtrong as ſpirit of hartſhorn. I have a great notion that their anceſtors were not much more cleanly. If we conſider that the city and ſuburbs of Rome, in the reign of Claudius, contained about ſeven millions of inhabitants, a number equal at leaſt to the ſum total of all the ſouls in England; that great part of ancient Rome was allotted to temples, porticos, baſilicæ, theatres, thermæ, circi, public and private walks, and gardens, where very few, if any, of this great number lodged; that by far the greater part of thoſe

inhabitants were ſlaves, and poor people who did not enjoy the conveniencies of life; and that the uſe of linen was ſcarcely known; we muſt naturally conclude they were ſtrangely crouded together, and that in general they were a very frowzy generation. That they were crouded together appears from the height of their houſes, which the poet Rutilius compared to towers made for ſcaling heaven. In order to remedy this inconvenience, Auguſtus Cæſar publiſhed a decree, that for the future no houſes ſhould be built above ſeventy feet high, which, at a moderate computation, might make ſix ſtories. But what ſeems to prove, beyond all diſpute, that the ancient Romans were dirty creatures, are theſe two particulars. Veſpaſian laid a tax upon urine and ordure, on pretence of being at a great expence in clearing the ſtreets from ſuch nuſances; an impoſition which amounted to about fourteen pence a year for every individual; and when Heliogabalus ordered all the cobwebs of the city and ſuburbs to be collected, they were found to weigh ten thouſand pounds. This was intended as a demonſtration of the great number of inhabitants; but it was a proof of their dirt, rather than of their populoſity. I might likewiſe add the delicate cuſtom of taking vomits at each other's houſes, when they were invited to dinner or ſupper; a beaſtly proof of their naſtineſs as well as gluttony. Horace, in his deſcription of the banquet of Naſiedenus, ſays, when the canopy under which they ſat fell down, it brought along with it as much dirt as is raiſed by a hard gale of wind in dry weather.

———— "*trahentia pulveris atri,*
Quantum non aquilo Campanis excitat agris."

I might obſerve that the ſtreets were often encumbered with the putrifying carcaſſes of criminals, who had been dragged through them by the heels, and precipitated

precipitated from the Scalæ Gemoniæ, or Tarpeian rock, before they were thrown into the Tiber, which was the general receptacle of the *cloaca maxima*, and all the filth of Rome. Beſide, the bodies of all thoſe who made away with themſelves, without ſufficient cauſe; of ſuch as were condemned for ſacrilege, or killed by thunder, were left unburned and unburied to rot above ground."—

I believe the moderns retain more of the cuſtoms of the ancient Romans, than is generally imagined. When I firſt ſaw the infants at the *enfans trouvés* in Paris, ſo ſwathed with bandages, that the very ſight of them made my eyes water; I little dreamed, that the preſcription of the ancients could be pleaded for this cuſtom, equally ſhocking and abſurd: but, in the capitol at Rome, I met with the antique ſtatue of a child *emailloté*, exactly in the ſame manner; rolled up like an Ægyptian mummy from the feet. The circulation of the blood, in ſuch a caſe, muſt be obſtructed on the whole ſurface of the body; and nothing at liberty but the head, which is the only part of the child that ought to be confined. Is it not ſurpriſing that common ſenſe ſhould not point out, even to the moſt ignorant, that thoſe accurſed bandages muſt heat the tender infant into a fever; and muſt hinder the action of the muſcles and the play of the joints, ſo neceſſary to health and nutrition!—

It is diverting to hear an Italian expatiate upon the greatneſs of modern Rome. He will tell you there are above three hundred palaces in the city; that there is ſcarce a Roman prince whoſe revenue does not exceed two hundred thouſand crowns; and that Rome produces not only the moſt learned men, but alſo the moſt refined politicians in the univerſe. To one of them, talking in this ſtrain, I replied, that inſtead of three hundred palaces, the number did not exceed fourſcore; that I had been informed, on good authority, there were not ſix individuals in Rome who had ſo much as forty thouſand crowns a year,

about ten thouſand pounds ſterling; and that to ſay their princes were ſo rich, and their politicians ſo refined, was in effect a ſevere ſatire upon them, for not employing their wealth and their talents for the advantage of their country. I aſked why their cardinals and princes did not invite and encourage induſtrious people to ſettle and cultivate the Campania of Rome, which is a deſart? Why they did not raiſe a ſubſcription to drain the marſhes in the neighbourhood of the city, and thus meliorate the air, which is rendered extremely unwholeſome in the ſummer, by putrid exhalations from thoſe moraſſes? I demanded of them, why they did not contribute their wealth, and exert their political refinements, in augmenting their forces by ſea and land, for the defence of their country, introducing commerce and manufactures, and in giving ſome conſequence to their ſtate, which was no more than a mite in the political ſcale of Europe? I expreſſed a deſire to know what became of all thoſe ſums of money, inaſmuch as there was hardly any circulation of gold and ſilver in Rome, and the very bankers on whom ſtrangers have their credit, make intereſt to pay their tradeſmen's bills with paper notes of the bank of Spirito Santo? And now I am upon this ſubject, it may not be amiſs to obſerve, that I was ſtrangely miſled by all the books I conſulted about the current coin of Italy. In Tuſcany, and the eccleſiaſtical ſtate, one ſees nothing but zequines in gold, and pieces of two paoli, one paolo, and half a paolo, in ſilver. Beſide theſe, there is a copper coin at Rome, called bajocco, and mezzo bajocco. Ten bajocchi make a ſcudo, which is an imaginary piece; two ſcudi make a zequine; and a French loui' d'or is worth about two zequines.

Rome has nothing to fear from the catholic powers, who reſpect it with a ſuperſtitious veneration, as the metropolitan ſeat of their religion: but the popes will do well to avoid miſunderſtandings with the maritime Proteſtant ſtates, eſpecially the Engliſh, who being

being maſters of the Mediterranean, and in poſſeſſion of Minorca, have it in their power at all times, to land a body of troops within four leagues of Rome, and to take the city without oppoſition. Rome is ſurrounded with an old wall, but altogether incapable of defence. Or if it was, the circuit of the walls is ſo extenſive, that it would require a garriſon of twenty thouſand men. The only appearance of a fortification in this city, is the caſtle of St. Angelo, ſituated on the further bank of the Tyber, to which there is acceſs by a handſome bridge; but this caſtle, which was formerly the *moles Adriani*, could not hold out half a day againſt a battery of ten pieces of cannon properly directed. It was an expedient left to the invention of the modern Romans, to convert an antient tomb into a citadel."———

Mr. Sharpe does not repreſent Rome in a much more advantageous light than Dr. Smollet, though their accounts greatly confirm the teſtimony of each other.———

"We paſſed, ſays Mr. Sharpe, the Campania of Rome, the unwholſomeneſs of which is held in ſuch horror, that no foreigner, nor any Italian, if he can poſſibly avoid it, lies on the road there. Accordingly it will be conceived, there is very indifferent accommodation in the Campania, on which account, we found it neceſſary to keep our poſt-horſes all night at a ſhabby inn, half-way to the poſt-houſe, before you arrive at the Campania, as preferring dirty beds and dirty proviſions, to no beds, no proviſion, and a peſtilential climate. The Romans, when they travel poſt on this road, uſually ſet out from Rome early enough to reach Terni the firſt evening; or, if they muſt lie one night in the Campania, when the days are ſhort, it is at Caſtel-Nuovo, a little above thirty miles from Rome. It grieves one to behold ſo fine a country as the Campania might be made, by a plentiful population, now almoſt a waſte and barren deſart. There is a part of the road within twenty

miles of Rome exceedingly well paved with large ſtones of flat ſurfaces; but the graſs riſes betwixt their interſtices; ſo little is now trodden that path which leads to the city of Rome, once ſo mighty, ſo populous, and ſo frequented.——

A man, on his firſt arrival at Rome, is not much fired with its appearance; the narrowneſs of the ſtreets, the thinneſs of the inhabitants, the prodigious quantity of monks and beggars, give but a gloomy aſpect to this renowned city. There are no rich tradeſmen here, who, by their acquiſitions, either ennoble their ſons, or marry their daughters into the houſes of princes. All the ſhops ſeem empty, and the ſhopkeepers poor; not one hackney-coach in ſo large a town, a notable proof there is no middle ſtation betwixt thoſe who always ride, and thoſe who always walk. This is the firſt impreſſion; but turn your eye from this point of view, to the magnificence of their churches, to the venerable remains of ancient Rome, to the prodigious collection of pictures, and antique ſtatues, to the very river and ground itſelf, formerly the habitation of that people, which from our cradles we have been taught to adore, and, with a very few grains of enthuſiaſm in your compoſition, you will feel more than ſatisfied.

The ſurface of modern Rome is certainly more elevated than it was in ancient times; ſuch an alteration muſt happen in the courſe of ages, to every city which has been often deſtroyed by time and fire, as all the rubbiſh is ſeldom removed; but the ancient pavement in which Trajan's pillar ſtands, ſhews the elevation in that place not to be above ſeven or eight feet; and, I am informed, ſome of the triumphal arches are not above three or four feet in the ground. The Tarpeian rock is ſtill of ſuch a height, that, ſhould a man be thrown from it, his bones would be in the greateſt danger, though there would be no certainty of breaking his neck; nor, indeed, would it be certain, though the rock were ten or fifteen

feet

feet higher, as ſome have ſuppoſed it in the time of the Romans, when this kind of execution was in vogue: I ſhould imagine, therefore, they had ſome method of diſpatching the delinquent, when death did not immediately enſue from the fall; perhaps an executioner was at the foot of the rock, ready to give the *coup-de-grace* in caſe of that event, which, I imagine, would often happen, though the rock had been of twice its preſent height. Men, in falling from high places, are ſometimes killed on the ſpot, but more frequently languiſh a conſiderable time before death. I conclude, therefore, from theſe conſiderations, that there is no greater alteration in the ſite of Rome than what I have mentioned. The moſt remarkable change is this, that the *Campus Martius* was, in the time of the ancient Romans, an open area, and now it is covered with houſes.——

Were an antiquarian to lament over any fall, any metamorphoſis of ancient Rome, perhaps it might be the preſent ſtate of the Forum, where now there is, every Thurſday and Friday, a market for cows and oxen, on the very ſpot where the Roman orators were accuſtomed to thunder out their eloquence in the cauſe of their clients, their country, and their gods: accordingly, the Forum now is known by the name of *Campo Vaccino*.

Surrounding the Forum are many veſtiges of antique grandeur; triumphal arches, remains of temples, the ruins of the imperial palace, the Campidoglio, &c. all beſpeaking the magnificent ſtate of Rome in the times of the emperors. The great amphitheatre called alſo *Il Coloſſeo*, where the ſpectacle of combats was exhibited, is alſo in its neighbourhood. In this place the ſpirit of modern Rome ſeems to prevail over that of ancient Rome; for where the wild beaſts and gladiators formerly entertained ſeventy or eighty thouſand ſpectators, you now ſee a few miſerable old women and beggars, who are praying at the feet

feet of fourteen ſmall chapels, which repreſent the fourteen myſteries of our Saviour's paſſion.——

I am now, continues Mr. Sharpe, where the ſovereign is a prieſt; at a time of the year too, when the prieſthood diſplays all its pomp; and I aſſure you, it is a trial for the patience of reaſon. We very well know, from the hiſtory of the church, what tyrants they have been formerly, before the laity dared to aſſume the prerogatives of civil liberty: and, that they do not yet abate one jot of their preſumption, you may learn from a paſſage or two I lately met with, in a book printed at Naples, ſince the commencement of the preſent century. Believe my candor and veracity, when I give you my word, that I do not ſtrain the ſenſe in the tranſlation.—— In a chapter upon the article of confeſſors, the author (a prieſt) ſays, "A confeſſor partakes both of the nature of God and of man; with God, he is a man; with man, he is God."———Again, "Jeſus Chriſt, to abſolve man, ſuffered infinite agonies, and even death itſelf; whilſt a confeſſor, by only lifting up his hands, acquits the guilty ſinner."

The pope and his council have come to a reſolution, upon the death of the pretender, to have no more concern in this buſineſs, and not only do not acknowlege the title of the preſent pretender, but have forbidden all the princes and cardinals here to viſit him; ſo that he ſees only two or three friends, and leads a recluſe and melancholy life. We this morning ſaw him at St. Peter's church; he came there, attended by three gentlemen and ſeven ſervants, to pay his devotions: there was hardly one in the church but ourſelves, ſo that we had the opportunity of examining his perſon and behaviour very minutely. When I firſt ſaw him on his knees, I felt ſome compunction, which went off by degrees, as I became more certain, from his geſtures, of the extreme bigotry and ſuperſtitious turn of his mind.

After he had prayed at one altar (for it was not to hear maſs) he walked to another, and prayed a ſecond time, kneeling in both places on the hard pavement. I never ſaw any one more ſtedfaſt in prayer than he appeared, not allowing his eyes to wander one moment from either the altar, the ground, or the book in his hand. During this tranſaction, reaſon ſuperſeded my pity, and I felt a kind of exultation in reflecting we were not under the dominion of a prince ſo fond of images and hierarchy. Now I have ſeen him before the Virgin Mary, I can believe all that was ſaid of his groſs attachment to popery, when he was with us in 1745. His revenues are ſaid to be very ſtrait, not exceeding four thouſand pounds a year. His ſtature is very elegant; but his face is a little bloated and pimpled, as if he had drank too much, a vice laid to his charge, but, perhaps, without good grounds. I am told, his brother the cardinal, reſents the conduct of this court more than he himſelf does; perhaps as his heart is more ſet upon propagating the true faith in the realms of Great Britain; for, however enthuſiaſtic the prince, as he was called, may be in his perſuaſion, the cardinal is much more ſo; and poſſibly he may think his brother deprived of all hopes by this ſtep. I have had ſome converſation with a very ſenſible eccleſiaſtic here, who knows every thing which paſſes, both in the pope's and the pretender's palace. I aſked what name the pretender goes by at preſent? to which he could hardly give an anſwer, as he ſays they ſo ſtrictly obſerve the prohibition not to ſtile him king, that he is never mentioned; or if, by chance, they are obliged to ſpeak of him, it is under the abſurd appellation of Prince of Wales."———

Rome has not been in ſuch a political uproar theſe laſt fifty years as at this preſent juncture. One would imagine his holineſs had the promiſe of Peter's pence once more from our ſide of the water, ſo devoted does he ſeem to the court of England: laſt Wedneſday,

day, he baniſhed from Rome four heads of colleges here, for having admitted maſs to be ſaid before the pretender under the title of king: but without a compliment to England, it was incumbent on the pope, in ſupport of his edict and prerogative, to make an example of the offenders. The intereſt of the Stuart family, by length of time, ſeems to be almoſt worn out in the court of Rome; and at this inſtant, the power of England is conſidered to be ſo reſpectable, that, it is affirmed and believed, the council were unanimous in refuſing to acknowledge Mr. Stuart's pretenſions; and, in conſequence of this refuſal, to give out an ordinance prohibition to the cardinals, princes, &c. forbidding them to ſee him, but as a private gentleman; which, in other words, is the ſame as to declare, he ſhall keep no company but that of his domeſtics. It is ſaid, the meaſures would not have been ſo ſevere, had not the cardinal of York behaved, on this occaſion, with ſo unſeaſonable an obſtinacy. It is thought the pretender himſelf would have acquieſced and waited for better times; but the cardinal has been, and continues to be furious; a little more indignation and diſloyalty will certainly drive both the brothers from this aſylum. The cardinal, in a memorial he delivered to his holineſs, praying him to acknowlege his brother's title, amongſt other arguments, advances that he has nothing to fear from the power of the Engliſh; for that the preſent race of Italians are not degenerated in the leaſt from their anceſtors, the ancient Romans. I do not know how the allegation will affect Engliſhmen; but, I aſſure you, the Italians themſelves laugh aloud, when they are told the ſtory; ſo ridiculous does the expreſſion appear in their eyes.——

You will conclude from this account, that, for the future, the Stuarts will be a diſagreeable weight on the pope's ſhoulders; and that, if the pretender have the leaſt ſpirit of a man in him, he will bid adieu to Rome,

Rome, and rather take ſanctuary in Conſtantinople, amongſt Mahometans, than remain in a city amongſt papiſts, for whole tenets his family have forfeited three ſuch glorious kingdoms."——It is time now to return to Mr. Keyſler.]

Young travellers who have generally the leaſt taſte for learning, arts and ſciences, meet with ſo many things in Rome to attract their curioſity, that they may paſs away their time without having recourſe to frivolous diverſions, debaucheries, or idle company. The variety of objects daily ſeen here afford ſufficient topics for converſation in coffee-houſes and taverns; ſo that double entendres, which often prove of more prejudice to youth than groſs obſcenity, are not ſo frequent here as in France. The natural temper of the inhabitants greatly contributes to this; for allowing the Italians to exceed other nations in voluptuouſneſs, and particularly in ſome deteſtable vices, yet they obſerve more ſecrecy, and never publiſh their own infamy, as is common in France, till their paſſions are ſubſided by time, and experience has taught them better. In France, they have even the effrontery to boaſt of *bonnes fortunes*, as the term is, which never fell to their ſhare; and topics of this kind are carried to great lengths in public companies, and even the ladies are ſolicitous to indulge a ſtrain of pleaſantry on theſe ſubjects. For it muſt be remembered, that moſt of them would rather be thought to want virtue than wit. Young travellers are ſo taken with this gay humour, that they imagine it the principal accompliſhment they are to acquire in France; and even at Rome, thoſe who come from Paris are as readily known as a bird by its note. But I will take upon me to affirm, that the general converſation at Rome is leſs offenſive than in other large cities; and I have met here with ſeveral perſons well verſed in the arts and ſciences, who often gave riſe to uſeful and entertaining diſquiſitions. But they generally are productive of two parties; the one giving the

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preference to the curious pieces of antiquity ſtill extant in painting, ſculpture, and architecture, and the other to thoſe executed by modern artiſts. The controverſy never extends to other ſciences.

The pariſh-churches, in the Roman Catholic parts of Chriſtendom, were, in the pontificate of Paul IV. computed at two hundred and forty-eight thouſand, and the convents at forty-four thouſand. And, as ſucceeding ages have rather increaſed than diminiſhed the number of theſe ſtructures, it is natural to conclude that Rome, being the reſidence of the viſible head of the Roman Catholic church, muſt be crouded with churches, in proportion to the number of its inhabitants. It would not be an eaſy taſk to give a catalogue of all the convents, chapels, oratories, hoſpitals, ſeminaries, &c. in Rome, beſide eighty-two pariſh-churches: it will therefore be ſufficient to mention thoſe only which more eſpecially deſerve attention.

The church of St. John de Lateran is one of the four churches enjoined to be viſited in the *annus ſanctus*, or year of jubilee; and on that account, here is a gate walled up, which, at the commencement of the jubilee, is opened by the cardinal archprieſt. This door or gate is eaſily diſtinguiſhed by the gilt braſs crucifix upon it; but ſomething ſmaller than that of St. Peter's church. The bronze gates, at the entrance, belonged formerly to an ancient temple of Saturn in the Roman Forum, but ſince converted into a church, and dedicated to St. Adrian.

Plenary indulgences on the feaſt of St. John the Baptiſt, are to be had here for twenty-nine thouſand years. In the middle iſle of the church ſtand twelve large ſtatues of the apoſtles, each of them formed out of a ſingle block of white marble, and executed by the beſt maſters. Theſe ſtatues are ſeparated from each other by two noble pillars of verde antico, over which are baſſo relievos, and above theſe ſeveral pictures of the prophets. The image of our Saviour

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in moſaic work, ſaid to have eſcaped the flames of ſeveral fires untouched, is placed over the gallery; and it was pretended that it was irradiated with a glory at the conſecration of this church, which hath one part of its name from that of St. John the Baptiſt, and the other from the Roman martyr Plantius Lateranus, put to death by Nero, who had a garden here. It is however dedicated to our Saviour. Here are likewiſe two ſtatues, ſaid to be the firſt that ever were made of St. Peter and St. Paul. And another in a kneeling attitude, with a manly face, wrinkled with age, but no beard; is ſuppoſed by ſome to be pope Joan, and by others Nicholas IV. It is repreſented in a papal crown, and done in white marble. On the high altar is a ſmaller table of wood, on which St. Peter is ſaid to have read maſs. At preſent none but the pope officiates there, unleſs by virtue of a written licence from his holineſs; and this is only granted for one maſs. The relics that are kept in this papal altar, are the heads of St. Peter and Paul; the hair and garment of the Virgin Mary; the linen towel with which Chriſt wiped his diſciples feet, after waſhing them; his purple robe, which is ſprinkled with his blood; the cloth that covered his face in the ſepulchre; ſome of the blood and water which flowed from his ſide; and a fragment of the barley bread, wherewith he fed five thouſand men.

On the altar Del SS. Sagramento, is a tabernacle, compoſed of ſeveral precious ſtones, finiſhed by that great artiſt Pomp. Targoni, who contrived the famous dyke at Rochelle, and immortaliſed his name for his great proficiency in ſeveral arts. Before this altar are four fluted pillars of braſs gilt, and four others of the Corinthian order, of green and white marble, on the altar-piece. The former are ſaid to be taken out of the temple at Jeruſalem by Titus Veſpaſian, and brought to Rome. Others allege, that Auguſtus had them caſt out of the braſs Roſtra of the ſhips taken from Cleopatra and Mark Anthony.

thony. While others believe they were brought by Sylla from the temple of Jupiter Olympicus in Aſia; and others, that Domitian caſt them to adorn the capitol. But, be this as it will, they are ſaid to be filled with holy earth, out of the ſepulchre of Chriſt, ſent from Jeruſalem by Helena, the mother of Conſtantine the Great.

In the chapel of St. Thomas are preſerved two boards of the ark of the covenant; they are indeed ſo much decayed by time, that one cannot tell what wood they are, nor how they came to be depoſited in this place. Here is alſo ſhewn a table of odoriferous wood, on which Chriſt is ſaid to have inſtituted his laſt ſupper. It ſeems to have been formerly covered with ſilver, for ſeveral ſtuds of that metal, here and there, are ſtill remaining in it. The table itſelf is ſo ſmall, that it will hardly contain two perſons on each ſide. Some, indeed, affirm the table had originally two leaves, which folded on one another. But, after all, I think it might as well have been let alone, as it is evidently too ſmall for the above purpoſe. They alſo ſhew here the rods of Moſes and Aaron. A piece of the latter is likewiſe ſhewn at St. Vitti's church, in Prague; and the Sainte Chapelle, at Paris, glories in having the rod of the former entire. All theſe relics are, at any time, ſhewn in the Lateran church for three paoli; but, on Holy Thurſday and St. Thomas's day, they are publicly exhibited. Notwithſtanding above twenty popes are interred in this church, two monuments are erected only to their memory; one to that of Martin V. of the Colonna family; and the other to Alexander III. of the family of Pandinella

From the ſacriſty is a paſſage to the cloiſters of the convent, which, on the ſide toward the inner court, is decorated with an elegant variety of ſmall white marble pillars. At one end is an altar, ornamented with antique moſaic pillars; and through the marble leaf of it is a round hole, ſaid to remove all doubts of

of tranſubſtantiation; for any prieſt, who, through unbelief or ignorance, ſhould reconſecrate an hoſt already conſecrated, he would ſoon be convinced of his error, by that individual hoſt eſcaping his hands, falling through this aperture, and ſticking on a pillar beneath the altar, in the form of a ſpot of blood.

Here is likewiſe a large porphyry pillar, ſaid to be the very ſame on which the cock ſtood and crowed when St. Peter denied his maſter. They alſo ſhew the pillar on which the ſtandards were fixed, when ſentence was pronounced on Chriſt; together with a fine table of porphyry, on which the ſoldiers threw the dice for our Saviour's garment. But the moſt valuable curioſity here is the coffin of St. Helena, the mother of Conſtantine, formed out of one ſingle piece of porphyry, decorated with large baſſo-relievos of horſemen, and ſeveral other figures. I muſt not paſs over in ſilence thoſe chairs or ſtools in the gallery, called *Sellæ Stercorariæ*, or *Exploratoriæ*. Why they are placed here I do not pretend to know. They are two in number, and between them is a chair of white marble, ſomething higher than the other; both are of porphyry, or rather of *pietra egizzia roſſa*, a ſpecies of Egyptian ſtone, neither ſo beautiful nor ſo hard as porphyry. One has a round arm or elbow; but that of the other is broken off. Before I had ſeen them, abbot Bencini of Turin aſſured me, that they are no other than the common chairs of the ancient Romans, in which a hole had been made, and lined with wood, as more proper for the purpoſe, by reaſon of the coldneſs of the ſtone; but on viewing them, I did not find them at all adapted to that purpoſe. Neither could they ſerve for cloſe-ſtools, the back aperture being too ſmall and incommodiouſly placed. Perhaps they were uſed in bagnios, and fires put under them for fumigation; but this conjecture is exploded by Mareſius. In my travels I have met with divers chairs of antiquity, but none which had any reſemblance to theſe. That the popes, formerly,

at their taking poſſeſſion of the Lateran church, were placed in one of theſe ſtools or chairs, their writers themſelves allow; and Mabillon alleges, that it was done as an act of humility, alluding to the words ſung at this ceremony, *Suſcitat de pulvere egenum, & de ſtercore erigit pauperem, ut ſedeat cum principibus, & ſolium gloriæ teneat:* "He raiſes the needy from the duſt, and the poor from the dunghill, that they may ſit with princes, and poſſeſs a throne of glory." Hence theſe chairs were called *ſellæ ſtercorariæ.* This opinion is ſupported by Bellarmine and Chementellius; the latter indeed has the aſſurance even to deny that there is any aperture at all through the ſeat. The indecent examination of the pope's ſex, which ſome have ſo merrily deſcribed, may perhaps be fabulous; but it was not firſt propagated by Proteſtants. It came originally from the Roman Catholics themſelves, who often uſed it in their ſatires againſt their pontiffs.

The hiſtory or fable of pope Joan, was well known before Luther was in being, as is evident from the manuſcripts of Anaſtaſius Bibliothecarius and Martinus Polonus: the teſtimony of the latter I found in an old book, in the library at Utrecht; and alſo in another, formerly belonging to the abbey of St. Bavo, at Ghent, and now in the city library of Haerlem; where he ſays that he exactly tranſcribed this chronicle from the Florentine library.

In the ſquare before this church and palace is a beautiful fountain, and the largeſt obeliſk in all Rome, being, without the pedeſtal, and the large iron croſs on the top of it, an hundred and twelve feet high; two of the ſides nine feet and an half wide, and the other two eight feet at the baſe. It was formerly of one entire block of *pietra egizzia*, or red granate, and ſtood in the *circus maximus*, but was ruined in the hoſtile commotions of war, and broken into three pieces. However, Sixtus V. in the year 1588, had the pieces brought hither, and re-erected by Fontana. The Egyptian

Egyptian hieroglyphics on it afford room for many ſpeculative conjectures among the learned.

On the other ſide of this ſquare is the Lateran hoſpital, a noble ſtructure, in which are, at all times, ſeveral hundred ſick, of both ſexes, in divers wards, and the greateſt care taken of them. Here is alſo the *Scala Sancta*, or ſtairs which Chriſt ſo often aſcended and deſcended in the houſe of Pontius Pilate, before he was crucified. This relic is ſaid to have been ſent by the devout Helena from Jeruſalem to Rome; and that it lay unregarded in the old palace of the Lateran, till Sixtus V. who ordered it to be placed in a regular building, erected on purpoſe by Fontana. The front of it has five doors, the entrance to ſo many ſtairs; the two on each ſide has thirty ſteps of free-ſtone, but thoſe in the center, as being the moſt holy, are of white marble, and contain twenty-eight ſtairs; which, by the frequent aſcending and deſcending of pious perſons, are worn to that degree, that they have been obliged to fix boards over them; for, without this caution, thoſe ſtairs would have been ſoon worn through. They are not aſcended with the feet, but the knees only, and therefore may be ſaid to have been kneeled through. They deſcend by the ſide-ſtairs, on which they are permitted to ſtep. They repeat, on each ſtep of the *ſcala ſancta*, a *pater noſter* and an *ave Maria*; by which means, an indulgence for three years and forty days is obtained. At the top of theſe ſtairs is the *Sanctum Sanctorum*, being a ſmall chapel, in which the chief relics of the Lateran palace are depoſited. The chief of theſe is the εἰκὼν ἀχειροποίητον, or picture of our Saviour, begun by St. Luke, but finiſhed by angels, whence it is ſaid not to have been performed by the hand of man. It is painted on a board of palm-wood, and is framed with plates of ſilver ſet with jewels, having before it a plate of cryſtal. No perſon who ſcruples to pay the required adoration to this picture can obtain a ſight of it; nor are any women ever ad-

mitted beyond the iron grate, behind which it is kept. Mahomet, by placing his women before the windows of paradiſe, has ſhewn the ſame ſeverity toward a ſex, not eſteemed deficient in devotion.

From a catalogue of theſe relics, I have extracted the following: 1. Several pieces of ſtone from the mountains of Golgotha, Sinai, and the Mount of Olives. 2. A piece of the ſtone of the ſepulchre of our Saviour, on which the angel ſat. 3. Several of the bones of the holy innocents. 4. A variety of miſſal garments, made by angels. 5. A napkin uſed by our Saviour at his laſt ſupper. 6. A large piece of the ſponge on which the vinegar was offered to Chriſt on the croſs. 7. The chair in which he ſat at eating the paſchal lamb. 8. Some napkins, with which the angels wiped the ſweat from the face of St. Laurence, as he was broiling. Theſe, and many other relics, are depoſited under the high altar, in the *Sanctum Sanctorum*, on the architrave of which is this pentameter verſe:

Non eſt in toto ſanctior orbe locus.

"No place in the whole world is more holy."

This altar is looked upon as ſo holy, that even the pope himſelf is not permitted to officiate at it; there being two chapels contiguous to this for that purpoſe, as is obſerved by Soreſinus, in his book of the *ſcala ſancta*.

In St. Maria ſopra Minerva, the formidable court of inquiſition, which is deteſted even by all rational Roman Catholics themſelves, is held every Wedneſday. The general of the Dominican order always preſides there, next to the biſhops. Three congregations of the holy office ſit every week; the firſt in the palace of the inquiſition; the ſecond at Alla Minerva, where the proceſſes are regularly digeſted, to be laid before his holineſs at the third meeting,

ing, which is held at the palace where the pope reſides. The number of cardinal-inquiſitors is not fixed; ſometimes there are twelve or more: theſe are aſſiſted by ſeveral divines and officers; but they are not ſo ſtrict in Italy as in Spain and Portugal; the Italians not being ſo weak as to intruſt them with ſuch abſolute power. Their rigour is remarkably abated toward foreigners, thoſe belonging to cardinals, and ſuch as are under the protection of foreign miniſters.

The palace of the inquiſition, together with the priſon of thoſe unhappy perſons who fall under its diſpleaſure, is in another part of the city, not far from St. Peter's. But what paſſes within the walls of that ſtructure, is as little known at Rome, as the tranſactions of the ſeraglio are at Conſtantinople. Boards are placed before moſt of the windows, like thoſe in a great many nunneries.

The bleſſing and curſing of printed books likewiſe depend chiefly on the Dominicans: the *Maeſtro del Sacro Palazzo*, without whoſe permiſſion no book is to be printed, nor read when prohibited, together with the ſecretary of the congregation *dell' Indice*, of whom a licence muſt be obtained for reading a prohibited book, even out of the juriſdiction of the city of Rome; being both of this order. The council of Trent firſt publiſhed an *index librorum prohibitorum*, or a catalogue of prohibited books, and of the dangerous paſſages in others permitted to be read. This is now continued from time to time by the *Congregatio Indices*.

Ill Sagro Monte della Pieta was inſtituted to prevent the extortions of uſurers, by which the diſtreſſes of the poor are ſo extreamly aggravated in other countries. Here you receive two thirds of the value of the pledge; and, if it does not exceed thirty ſcudi, or crowns, no intereſt is paid; but if more, two per cent. only. If the pledge is not redeemed in eighteen months, it is publicly ſold, and the overplus reſerved

for the owner; but this ſale may be prevented by only renewing the obligation, which is done without trouble or expence. For ſupporting this fund, which, beſide relieving the diſtreſſes of the poor, affords a ſuſtenance to ſeveral people, legacies have been left by popes, and other perſons of rank. There is alſo a particular fraternity, who take care that every thing is conducted in the moſt equitable manner.

I am now come to St. Peter's, in the Vatican, which, for largeneſs and beauty, may well be called the metropolitan church of Rome, Italy, and even the whole world. Here we evidently ſee to what an amazing pitch the Romiſh church, ſo fond of external pomp and ſplendor, hath, within two centuries, carried its favourite ſcheme; namely that of captivating the ſenſes, and inſpiring the minds of the ignorant with awe and ſubmiſſion to the clergy. Fontana the younger, in his account of this church, obſerved, that in his time, which is above forty years ago, it had coſt above eighty millions of Roman ſcudi. Pope Leo X. by his impatience of forwarding this ſtupendous ſtructure, occaſioned thoſe flagrant abuſes by the ſale of indulgences, which raiſed ſo great a clamour among the more rational part of mankind. This it was that gave Tezel and Luther room to continue their hoſtilities againſt the papal ſee; and how far th y have proved prejudicial to it, conſequences have ſufficiently ſhewn.

Nothing can be more magnificent than the area before the church. The monument of Scipio Africanus, ſaid to have been a pyramid larger than that of C. Seſtius, ſtill remaining, was removed in the time of Alexander VI. to enlarge this area; and certainly the eye has loſt nothing by the alteration. The oval colonade round it has four rows of large pillars, forming three ſeparate walks. The extent of this area may be reckoned from the ſhorteſt diameter, intercepted between the two fountains and the obeliſk, which is a hundred and eighty common paces; and its

its longeſt diameter, from the beginning of the colonade to the front of the church, is four hundred paces. Some prints repreſent a colonade directly facing the church; but there is, in fact, no ſuch thing; the area being clear and open to the entrance of the church. This colonade conſiſts of three hundred and twenty pillars, of Tivoli free-ſtone, which are ſo large that three men can hardly fathom them. On the roof, which is flat, ſtand eighty-ſix ſtatues of ſaints, all of them twice as big as life, and deſigned by Bernini. The area is adorned with two ſtately fountains; and in the center ſtands that vaſt obeliſk, formerly belonging to Nero's palace, near this place. This lofty obeliſk was firſt dedicated to the ſun by Seſoſtris king of Egypt; and in the time of Caligula, brought to Rome in a very large ſhip, the dimenſions of which are deſcribed by Pliny, lib. xvi. cap. 40. Its four ſides terminate at the top in an obtuſe angle; neither is it embelliſhed with hieroglyphics generally ſeen on Egyptian obeliſks. The weight of it is ſaid to be nine hundred and ninety-two thouſand ſeven hundred and eighty-ſix pounds; and its height eighty feet, excluſive of the baſe. It was erected by Fontana, under pope Sixtus V. who, in all other reſpects, was a great benefactor to the city of Rome. In order to raiſe this obeliſk out of the ground, where it had been, as it were, buried, Fontana contrived forty-one machines, with iron rollers and large ropes. All the powers of theſe machines were applied at once, by means of eight hundred men, and a hundred and ſixty horſes. This could not be effected in leſs than eight days; and to bring the obeliſk to the place where it now ſtands, though only three hundred paces from the ſpot where it lay, was a labour of four months; but the greateſt proof of Fontana's ſkill in mechanics was diſplayed on the 10th of September, 1586, when this ſtupendous maſs was raiſed by means of his machines, which conſiſted of fifty-two powers; all which were at once applied

by particular ſignals, of ſounding a trumpet and ſtriking a bell. Being raiſed to a proper height, it was fixed on its baſis amidſt the acclamations of the people, ringing of bells, and the diſcharge of the cannon at St. Angelo's caſtle.

Fontana, if we may credit report, by confiding too much in his calculations of the power of his machines, had almoſt totally miſcarried; the ropes having ſtretched much more than he expected, whereby the obeliſk could not be raiſed high enough to be fixed on the pedeſtal. During this perplexity, an obſcure perſon is ſaid to have called out to the engineers to wet the ropes, which being accordingly done, the obeliſk was raiſed the height deſired. Fontana compleated this work (the expence of which amounted to thirty-ſeven thouſand nine hundred and ſeventy-five ſcudi, or crowns, excluſive of the crucifix and pedeſtal) in ſix months. It is fixed on the backs of four lions, without any cement, its own enormous weight being abundantly ſufficient. The lions are of bronze gilt, and placed on the pedeſtal. The foundation is very broad and deep, and conſiſts entirely of ſmall pieces of brick, tiles, and flint, cemented together with very ſtrong mortar. The croſs on the top is of braſs gilt, ſeven feet high; and in it, they ſay, is contained a piece of the true wood of the real croſs: and whoever, in paſſing by it, ſays a *Pater-noſter* and *Ave Maria*, for the proſperity of the Romiſh ſee, is intitled to an indulgence of ten years and ten times forty days.

Several medals, ſtruck on this occaſion, are laid in the foundation; the ſame was done by pope Alexander VII. on the 25th of April 1661, at laying the firſt ſtone of the colonade round the area.

The ſteps from the area to the portico of the church are called *Limina Apoſtolorum*; and it is ſaid, that Charlemagne aſcended them on his knees, when he was going to be crowned in St. Peter's church. But Rome is not at preſent remarkable for obſerving ceremonies

remonies of this kind; it is not indeed impoſſible but an old woman or two may be often ſeen practiſing ſuch devotions, in order to ſecure a place in the happy manſions of eternity. On one ſide of theſe ſteps is the ſtatue of St. Peter, and on the other that of St. Paul, both done by Minio di Fieſoli. At the top of theſe ſteps, before the entrance of the church, is a grand portico, which might, at any other place, be itſelf conſidered as a church; being two hundred and ſixteen feet in length, and forty in breadth. Four doors open into the church from this portico; but the fartheſt, on the left-hand, is walled up, being opened only every twenty-fifth year, or that of jubilee, when the pope himſelf performs the ceremony with a hammer. The populace kiſs the braſs croſs faſtened on this door, with ſuch devotion, that the lower part of it is become much paler than the other. No woman was formerly permitted to enter at the fartheſt door, on the left hand; but they have, long ſince, repealed this abſurd order.

The form of this ſuperb and beautiful church is that of a Latin croſs, and the proportion, with regard to the length, breadth, and height, ſo accurately obſerved, that the eye does not perceive any of theſe dimenſions to be remarkably large, notwithſtanding the whole, when taken together, is prodigious. The middle iſle is about thirty-three common paces in breadth, and the whole length of the church two hundred and eighty-eight; of which, the diſtance between the entrance and the center of the cupola is one hundred and eighty.

The whole length of the ſtructure, according to a geometrical computation made by the chevalier Carlo Fontana, including the breadth of the portico and the thickneſs of the walls, is nine hundred and ſeventy Roman palms, or about ſeven hundred and twenty-two Engliſh feet. I ſhall here obſerve, once for all, that a Roman palm is eight inches and three lines.

The

The famous temple built by Solomon, conſiſted of ſeveral large courts, and was profuſely adorned with gold and ſilver; but the principal building was far from being equal to St. Peter's at Rome. The church of St. Paul in London is a grand piece of architecture, but far from being equal in dimenſions to that of St. Peter; being, according to Chamberlain, ſix hundred and ninety Engliſh feet in length; and, according to Colin Campbell, in the firſt Volume of his Vitruvius Britannicus, which ſeems the moſt accurate menſuration, its length is no more than five hundred and twenty Engliſh feet: whereas, that of St. Peter, according to the ſame author, is ſix hundred and fifty Engliſh feet, excluſive of the portico; but, in both, the thickneſs of the walls is included. According to my own menſuration, St. Peter's is two hundred and eighty-eight common paces in length, and St. Paul's two hundred and twenty-two; and from the front to the center of the cupola, one hundred and twenty-four; the length of the croſs iſle, from the north to the ſouth door, one hundred and fifteen; and, in other places, forty-ſix ſuch paces: The diameter of the cupola fifty-three, and the circumference of the firſt gallery one hundred and fifty-ſix common paces. A wooden model of St. Peter's church is placed in one of the upper apartments of St. Paul's, but ſo inaccurately performed, that thoſe, who from thence make a compariſon between the two ſtructures, will be wretchedly deceived.

But notwithſtanding all the care that has been taken in erecting the church of St. Peter, it has, like all human performances, a mixture of defects; but inſtead of enumerating them, or examining whether all of them are juſtly founded, give me leave to refer to the introduction prefixed to Mr. Campbell's Vitruvius Britannicus.

The cupola of St. Peter is, by all, acknowledged to be a prodigy of art and grandeur; and, at a conſiderable diſtance, impreſſes on the mind a very magnificent

nificent idea of the city in which it is erected. The height, from the pavement of the church to the top of the croſs, four hundred and thirty-two Engliſh feet; the circumference of the dome ſix hundred and twenty, and the inſide diameter one hundred and forty-three Engliſh feet, being equal to that of the Pantheon. I meaſured round the firſt gallery of the cupola, and found it two hundred and fourteen common paces.

This ſpacious dome was erected by the architects Jac. de la Porta and Dominico Fontana, during the pontificate of Sixtus V.; but the whole honour, both of the undertaking and deſign, is due to Michael Angelo. Some perſons, praiſing the rotunda, an antique ſtructure, as a work which the moderns would never be able to equal, that great artiſt replied, that he would not only build a dome of equal dimenſions, but alſo erect it in the air; an aſſertion which he afterward fully performed. The deſigns for the moſaic ornaments in the cupola were drawn by Gioſeppe d'Arpino, among which, thoſe of the evangeliſts, in four large oval compartments, are particularly admired.

This wonderful ſpecimen of human art is ſupported by four pillars, each ninety palms in diameter, and each adorned with a ſtatue of white marble, twenty-two palms in height, excluſive of the pedeſtal. Bernini was ſeverely cenſured for making the niches for theſe ſtatues in the four pillars which ſupport the cupola, and eſpecially for the ſtairs, which are carried by their foundation to the *ſacre grotte*, as they have all a great tendency to weaken the ſtructure: and ſoon after, a fiſſure was diſcovered in the cupola, occaſioned by a violent clap of thunder. Bernini was never remarkable for affability, ſo that it is not ſurpriſing he had few friends to oppoſe the torrent of popular clamour againſt his temerity, as the cauſe of this unhappy accident; and perhaps, his ſucceſs in removing and erecting the ſuperb obeliſk

in

in the Piazza Navona, was the chief motive that ſaved his head. Michael Angelo, who drew the deſigns for this dome, was apprehenſive of an accident of this kind; and therefore deſired, with the greateſt earneſtneſs, that neither theſe four pillars, nor their foundations, ſhould have the leaſt alteration. How prudent it would have been to have followed that great man's advice, the unhappy conſequences have too evidently demonſtrated; as every lover of architecture muſt be concerned to ſee this fiſſure in ſo grand a ſtructure, and which ſeems to approximate as near the ſummit of perfection as is poſſible for any of the works of mortals to arrive at. This fiſſure in the cupola was, in the year 1700, conſiderably enlarged by an earthquake; but its great height renders it ſcarcely diſcernible from the pavement of the church, unleſs you are previouſly informed of it; but, from the upper gallery, you will plainly ſee two large fiſſures or clefts oppoſite each other, and one of them covered with a cramp of iron four or five inches broad. A tribuna or gallery is erected over each of theſe ſtatues, from whence, at ſome particular feſtivals, a great variety of relics, kept in a particular chapel, are expoſed to public view.

In the vaults under the pedeſtals of each of the four ſtatues is an altar, on which the principal actions of the ſaint, whoſe ſtatue is placed over it, are repreſented in moſaic work, by Fabio Chriſtofori, after the deſigns drawn by the famous Andrea Sacchi. A flight of ſtairs leads down under theſe four altars to other ſubterranean vaults, full of excellent moſaic; wood and canvas being no proof againſt the dampneſs of the place. The moſaic, now placed in theſe ſubterraneous apartments, was formerly the pavement of the old church. Theſe vaults are crowded with the tombs of ſaints, too ſacred to be broken or removed, and are therefore incloſed with a wall, which renders it impoſſible to ſee any thing without a torch.

The

The floor, they ſay, appears ſtill the ſame as it did in the time of Conſtantine the Great, and conſiſts of porphyry and other pieces of marble. Here was alſo interred Chriſtina, queen of Sweden; and near her monument is a white marble ſtatue of Chriſt, in the old Gothic taſte; and on every ſide are the ſtone coffins of popes and cardinals, who flouriſhed in former ages. Adrian IV. lies in a very large coffin made of a ſingle piece of granate, brought out of Egypt at the ſame time with the Vatican obeliſk, and ſuppoſed to be the largeſt of that kind and form in the world.

Directly under the center of the cupola is the *altaro maggiore*, or high altar, which firſt attracts the eyes of the curious; and, according to the ancient cuſtom, fronts the tribuna. So that, when the pope ſays maſs, his face is always turned toward the eaſt, or grand entrance. Over the altar is a canopy of gilt bronze, embelliſhed with four angels and a crucifix, ſupported by four large twiſted pillars of braſs, caſt by Gregorio Roſſi, from a deſign of Bernini. Their weight is ten thouſand and fifty pounds. The medal from whence they were caſt, formerly covered the dome of the Pantheon. The four pedeſtals are of marble, finely executed by Franciſco Fiammingo.

[According to Dr. Smollet,——" the altar of St. Peter's choir, notwithſtanding all the ornaments which have been laviſhed upon it, is no more than a heap of puerile finery, better adapted to an Indian pagod, than to a temple built upon the principles of the Greek architecture. The four coloſſal figures that ſupport the chair, are both clumſy and diſproportioned. The drapery of ſtatues, whether in braſs or ſtone, when thrown into large maſſes, appears hard and unpleaſant to the eye; and for that reaſon the ancients always imitated wet linen, which exhibiting the ſhape of the limbs underneath, and hanging in a multiplicity of folds, gives an air of lightneſs, ſoftneſs, and ductility to the whole. Theſe two ſtatues weigh 116257 pounds, and as they ſuſtain nothing but

but a chair, are out of all proportion, inaſmuch as the ſupporters ought to be ſuitable to the things ſupported. Here are four giants holding up the old wooden chair of the apoſtle Peter, if we may believe the book *De Identitate Cathedræ Romanæ.* The implements of popiſh ſuperſtition, ſuch as relics of pretended ſaints, ill proportioned ſpires and bellfreys, and the nauſeous repetition of the figure of the croſs, which is in itſelf a very mean and diſagreeable object, only fit for the priſons of condemned criminals; have contributed to introduce a vitious taſte into the external architecture, as well as in the internal ornaments of our temples. All churches are built in the figure of a croſs, which effectually prevents the eye from taking in the ſcope of the building, either without ſide or within; conſequently robs the edifice of its proper effect. The palace of the Eſcurial in Spain is laid out in the ſhape of a gridiron, becauſe the convent was built in conſequence of a vow to St. Laurence, who was broiled to death like a barbecued pig. What pity it is, that the labours of painting ſhould have been ſo much employed on the ſhocking ſubjects of the martyrology. Beſide numberleſs pictures of the flagellation, crucifixion, and deſcent from the croſs, we have Judith with the head of Holofernes, Herodias with the head of John the Baptiſt, Jael aſſaſſinating Siſera in his ſleep, Peter writhing on the croſs, Stephen battered with ſtones, Sebaſtian ſtuck full of arrows, Laurence frying upon the coals, Bartholomew fleaed alive, and a hundred other pictures equally frightful; which can only ſerve to fill the mind with gloomy ideas, and encourage a ſpirit of religious fanaticiſm, which has always been attended with miſchievous conſequences to the community where it reigned."——]

But, to proceed in a regular deſcription of this church, I ſhall return to the main entrance; where, againſt the two firſt pillars, oppoſite one another, are placed two large veſſels for holy water, of yellow marble,

marble, each ſupported by two angels of white marble. Each veſſel, as well as the angel which ſupports it, is of an entire piece. The work is large, beautiful, and finely executed by Auguſtino Cornachini.

St. Peter's church contains about 180 large pillars of marble. Innocent X. incruſtated the ſquare pillars with red marble, and adorned them with medallions of the popes, executed in white marble, together with doves of the ſame ſtone in baſſo-relievo, having green branches in their bills, the arms of that pontiff. The pavement is entirely of marble, and in the church are twenty-nine altars. The neatneſs and order in which every thing in this church is kept, are remarkable; on the leaſt appearance of any duſt, either on the walls or cieling, perſons are drawn up in a machine for that purpoſe, to take it away; ſo that the whole fabric has the appearance of one juſt finiſhed. They do not think it ſufficient to take away the duſt by bruſhes or beeſoms, but wipe the ſeveral parts with pieces of linen, whereby they are effectually cleaned, and at the ſame time the work in no danger of being hurt: fifty perſons are conſtantly employed in this office. As they are ſo very careful to keep every part of this ſtructure clean, I could not help wondering that birds are ſuffered to fly about in it, eſpecially pigeons, of which I ſaw ſeveral. I will not, however, pretend to determine, whether this was owing to the difficulty of catching them, or a ſuperſtitious regard for that bird.

The great thickneſs of the walls, and the ſmallneſs of the windows, render the church ſomewhat dark and damp; and the latter has been found of ſo much prejudice to pictures, painted either on wood or canvas, that they have found it abſolutely neceſſary to ſupply their places as they decay, with pieces of moſaic work, which may be termed unperiſhable.

The materials uſed by the moderns in theſe works, are ſmall pieces of glaſs, tinctured with all the different degrees of colour, like the fine Engliſh worſted, uſed in needle-work.

The glaſs is firſt made into thin plates, and afterwards cut into long pieces of different dimenſions. Some of theſe pieces, uſed in figures ſeen only at a diſtance, as on roofs and cielings, appear to be nearly of a finger's breadth; but the more elegant pieces are formed wholly of glaſs pins, if I may be permitted to call them ſo, nearly of the ſize of a common ſewing needle; ſo that above two millions of ſuch pins are required to finiſh a portrait four feet ſquare. When theſe pieces are finiſhed, they are poliſhed in the ſame manner as looking-glaſſes; after which they appear like pictures painted with the moſt brilliant colours, and covered with a glaſs. The ground on which theſe vitreous pieces are arranged, is a kind of paſte, compoſed of calcined marble, fine ſand, gum-tragacanth, white of eggs and oil. This continues for ſome time ſo ſoft, that there is no difficulty either of placing the pieces, or altering any which may have been improperly inſerted; but, by degrees, it grows as hard as marble, ſo that no impreſſion can be made on the work. The paſte is firſt ſpread in a frame of wood, which muſt not be leſs than a foot in breadth and thickneſs, if the piece be any thing large. This frame is faſtened with braſs nails to a plate of marble, or a ſlab of ſtone; and, as ſome of the capital pieces are twenty feet by fifteen, and this ground of paſte nine inches thick, and the pins or ſtuds of the ſame length, ſome idea may be formed of the weight of ſuch a piece. Thoſe deſigned for cielings, or places where they are viewed at a diſtance, are not poliſhed; but thoſe performed for the decoration of altars, &c. the greateſt care is taken to give them every advantage. The ſtuds of ſeveral colours are depoſited in caſes, and placed before the artiſt, in the

the ſame manner as letters are before a compoſitor, in a printing-houſe; and they are ſo very accurate in imitating the moſt beautiful ſtrokes of the pencil, that the difference ſeems to conſiſt only in the colours of the copy, being more vivid and brilliant than thoſe of the painting. Several popes have followed the example of Innocent XII. in leaving proper funds in order to defray the expences of copying the ſeveral paintings which adorn St. Peter's church in moſaic; and, as theſe funds are continually increaſing by private legacies, they will ſoon be able to decorate the ſeveral altars with this beautiful work.

How much this curious art has been improved during the two laſt centuries, may be eaſily ſeen, by comparing the coarſe works in ſome of the old cupolas of the chapels in St. Peter's church, with the other pieces lately erected there. The ſtuds in theſe old works are made of clay burnt, and the ſurface only tinctured with various colours; but they are to be gradually removed, and their places ſupplied by the more elegant performances of the moderns. It is alſo neceſſary to diſtinguiſh the moſaic of the moderns from that called Florentine work, which conſiſts of ſparks of gems, and minute pieces of the fineſt marble, by means of which, birds, flowers, &c. are imitated, in the ſame manner as cabinet-makers inlay any work, with a variety of figures in wood in different colours; and hence it is called *Pietre pretioſe commeſſe*.

But no traveller ſhould content himſelf with viewing the vaults and church of St. Peter; for the upper parts of that ſtructure are furniſhed with objects, the ſight of which will ſufficiently compenſate him for his trouble of going up to the globe on the top. The firſt winding aſcent or ſtair-caſe, if indeed it can be called ſo, the entrance of which is near the Capella del Coro, has not any ſteps, ſo that a horſe may aſcend or deſcend it without difficulty. It was built in

this manner, in order to carry provifions and materials to the workmen above, on aſſes. After going up about two hundred and eighty ſteps above the firſt aſcent, you enter a gallery in the church near the cieling; it has no baluſtrade, but ſo broad that you may walk in it without any danger. Here the moſaic portraits appear of an enormous ſize, though, from the pavement of the church, they ſeem to be no larger than life: for inſtance, the length of St. Peter's keys is no leſs than thirty-three Roman palms.

The inner gallery of the cupola is ſtill much higher; and from thence the gigantic ſtatues of our Saviour and the twelve apoſtles appear in their true dimenſions. The grand cupola or dome may be properly ſaid to be double, the ſtair-caſe running between them; and you aſcend eighty ſteps from the inner, before you reach the ſurface of the upper dome: but they are both concentric, the concavity of the outer cupola anſwering exactly to the convexity of the inner. After aſcending twenty-two ſteps higher, you arrive at the outward gallery of the cupola, round which is a baluſtrade of iron. Round the cupola are many fine pillars, ſeven ſpans and a half in circumference, and twenty-four ſpans in height. The intervals between them are filled with glaſs windows, which admit the light into the great cupola. Theſe pillars alſo ſupport the inner dome, over the convex ſuperficies of which you aſcend twenty three ſteps higher, holding by a rope inſtead of a baluſtrade, which brings you to the top of the grand cupola, where the lanthorn is fixed, which has an opening toward the city; and from whence you have a proſpect of the ſea, though forty miles diſtant from Rome. On the evening of St. Peter's day this place is illuminated with nine lamps.

You next aſcend a wooden ladder of fourteen ſteps, and then another of iron, of twelve; at the top of which you enter, through a very narrow paſſage, the copper ball placed on the top of the cupola. They

ſay

ſay this ball will contain thirty-two perſons; but I am perſuaded the number is too large, unleſs they are ſtowed as cloſe as ballaſt in a ſhip. The diameter intercepted between the croſs iron hoops, which bind the work together, is twelve common ſpans, or about eight feet; ſome make it eleven palms, or eight feet and one third. This ball, and the croſs placed on the top of it, being nineteen palmi, or fifteen Engliſh feet and a half high, were caſt by Sebaſtiano Torriſano.

All perſons, every time they duly viſit this ſtructure, are intitled to an indulgence of ſix thouſand years; nor can this be well doubted by thoſe who believe St. Peter to keep the door of the happy manſions above, as his interceſſion muſt doubtleſs have great weight in procuring admiſſion. This great apoſtle is ſaid to have cauſed a ſpring to burſt out in a miraculous manner, near St. Martha's church, which ſtill continues; the water is uſed in the bakehouſe of the pope, near the Vatican, and the bread made there for his holineſs is reckoned the beſt in the whole city.

The ſpacious palace of the Vatican joins to the north ſide of St. Peter's church. This palace is ſaid to contain twelve thouſand five hundred and twenty-four apartments; and the governor aſſured me, that there were in it eleven thouſand two hundred and forty-ſix chambers, twenty-two courts, and twelve hundred hearths, or fire-places. We have, however, no other authority for this, than the aſſertions of the pope's officers and domeſtics, which they found on a wooden model of this palace, not now to be ſeen; for it cannot be ſuppoſed that any traveller can have either opportunity or inclination to examine into the truth of the account. Antonio Sangallo made an accurate and beautiful model of St. Peter's church, which coſt above thirty thouſand crowns; but it is now loſt. This ſum, how great ſoever it may appear, is vaſtly leſs than what the king of Portugal

expended in a model of this cathedral; which is ſaid to have coſt near a hundred thouſand dollars, about twenty-three thouſand three hundred and thirty-three pounds ſterling. In this exquiſite model every particular ornament of the original was repreſented in miniature, even to the gems.

The Vatican palace having been built and inlarged at different times, no proportion or ſymmetry is obſerved in the ſeveral parts of which it conſiſts; and, to avoid damaging the fine area before the cathedral of St. Peter, no portico has been erected in the front.

When his holineſs gives audience, the cardinals and ambaſſadors ſit on chairs; princes on three cuſhions laid on the floor; but other perſons kneel. On each ſide of the papal throne, in the chamber of audience, is a ſtool, covered with red, which, they ſay, are intended as ſeats for kings; but, they ſeem, during the two laſt centuries, to deſpiſe the honour.

In the back-part of the Vatican is the ſacriſty or wardrobe, and from the many fine pieces of painting, and coſtly furniture for altars, and other rich veſtments, is well worth viſiting. It, however, contained formerly more rich moveables than at preſent, the moſt valuable having, ſome time ſince, been removed into the caſtle of St. Angelo, where it is not eaſy to obtain a ſight of them.

In the Palazzo Vecchio, or old Vatican palace, is the famous Vatican library, which was removed hither by order and under the care and inſpection of pope Sixtus V. Of late, none but members of the ſacred college are inveſted with the office of chief librarian, to which is annexed a ſalary of an hundred golden crowns a month. His chief deputy has, beſide an allowance of bread and wine, ſix hundred crowns a year; and the other under librarians, four hundred and fifty crowns each.

Among the curioſities, generally ſhewn to ſtrangers, is a manuſcript of Virgil, written in the Literæ Unciales, ſuppoſed to be of the fourth or fifth century.

The

The hiſtorical pictures in this manuſcript have been publiſhed in copper-plates by Bartoli, and with an elegancy far beyond the original. The text is not without ſome palpable errors. Here are alſo manuſcripts of Terence, with repreſentations of the Perſonæ, or maſks uſed by the ancient comedians; and the manuſcripts of Henry VIII. of England, *de Septem Sacramentis*. Burnet himſelf acknowleges that the love-letters to Anne Bulleyn are written with that prince's own hand. Here are alſo ſome leaves of ancient paper made from the bark of trees; ſome writing tablets of the Romans; a manuſcript copy of Pliny's Natural hiſtory, adorned with fine miniature paintings; another, of Dante's works; the original copy *De Errore Profanarum Religionem*, by Minutius Felix; alſo ſeveral breviaries, miſſals, and martyrologies, elegantly written. Some of theſe manuſcripts are finely illuminated, among which is that of Julius Clovius; the original of Baronius's Annals, in 12 folio volumes; a Greek manuſcript of the Alexandrian chronicle, together with ſome manuſcripts of Onufrius, Ligorius, Thomas Aquinas, Charles Borromeo, and others. Here is alſo a Hebrew tranſlation of the Homilies of Clement XI. finely written; a volume of hieroglyphical figures; a very ancient fragment of Dion's hiſtory; and a great number of Oriental manuſcripts, in Arabic, Chineſe, and other Eaſtern languages. But, in my opinion, the moſt valuable of them all are a manuſcript copy of the Septuagint tranſlation of the Old Teſtament, in Greek, and a copy of the New Teſtament, written in Greek capitals, without accents, reckoned, both with regard to beauty and antiquity, equal to the Alexandrian manuſcript in the royal library at London, and which, ſome aſſert, was written in the ſixth century; a large unbound Hebrew manuſcript of the Bible; the goſpels of St. Luke and St. John, written in the tenth century, and bound in ivory; a Greek copy of the Acts of the apoſtles, written in letters of gold, which was

preſented by Charlotte, queen of Cyprus, to pope Innocent VIII. It was formerly adorned on the outſide with jewels, but the ſoldiers, at the ſacking of Rome by Charles of Bourbon, took them off.

The Vatican library was enriched with a great number of Syriac, Arabic, Perſian, Turkiſh, Hebrew, Samaritan, Armenian, Ethiopic, Greek, Egyptian, and Malabrian manuſcripts, by pope Clement XI. purchaſed by that pontiff in Egypt, when the Coptic patriarch was deſirous of uniting the Romiſh and Eaſtern churches. The lovers of Oriental literature will be appriſed of the importance of theſe manuſcripts, when the account of them, by Joſeph Simon Aſſeman, a native of Syria, and copyiſt in the Vatican library for the Arabic and Syrian languages, is finiſhed. The whole library conſiſts of five rooms, beſide the two galleries already deſcribed; ſo that the number of volumes muſt be very great; but, being kept in caſes, it is impoſſible to form an idea of it by the eye, and it has never been aſcertained. The library is not, however, remarkable for printed books, their whole number ſcarcely amounting to twenty thouſand; but, with regard to valuable manuſcripts, it is allowed to excel any in Europe; ſome make the number of theſe to be above twenty-five thouſand.

The Vatican librarians are allowed to read all prohibited books, which are depoſited in a place by themſelves. The expence of ſeeing this valuable collection amounts to about eight or nine Paoli, or four ſhillings ſterling.

The Vatican palace, as we have already obſerved, joins on one ſide to the cathedral of St. Peter; the other is connected by a colonade to the caſtle of St. Angelo. Alexander VII. who is no great honour to the papal ſee, erected this colonade, which proved of no ſervice to pope Clement VII. when the city was ſurpriſed by the imperial army, in the year 1527; for one of the ſoldiers ſhot at him, as he was running along this paſſage to ſhelter himſelf in the fortreſs.

The

The caſtle of St. Angelo was anciently the place where the remains of the Roman emperors were interred; being built for that purpoſe by the emperor Adrian, the Mauſolæum of Auguſtus, on the other ſide of the Tiber, being then filled with urns; and hence is acquired the name of Moles Hadriani. In the center of this ſtructure is a large round tower, which was formerly decorated with a great variety of marble pillars and ſtatues; but the Roman ſoldiers broke moſt of them down, and uſed them in their defence againſt the Goths, when they attacked the city. On the top of this tower, the Pigna, now in the Belvedere gardens, was placed. In the reign of Gregory the Great, the city of Rome being viſited with a peſtilence, the pictures of the Virgin Mary, painted by St. Luke, were carried in a grand proceſſion; and the pope, as they pretend, ſaw an angel ſtanding directly over this caſtle, who, immediately, on the pope's looking up, ſheathed his flaming ſword. The pontiff, conſidering this as a certain ſign that the divine wrath was appeaſed, cauſed a chapel to be erected to the honour of the angel, and the place itſelf to be called Caſtellum S. Angeli. In the Franciſcan convent of St. Maria Ara Cœli, they ſhew a ſtone, on which the angel left the impreſſion of his foot. As the city of Rome was deſtitute both of a citadel and regular fortifications, it was thought neceſſary to form this caſtle into a place of defence; and, accordingly, Urban VIII cauſed it to be fortified in the modern manner, with five regular baſtions, ramparts, moats, and other works. The garriſon is compoſed of two hundred regulars, and ſeven hundred citizens; the latter rarely do any duty, though they enjoy ſeveral privileges, particularly that of wearing a ſword. The apartment into which Clement VII. retired, from the diſturbances he had himſelf occaſioned, by provoking Charles V. is, at preſent, appointed for a ſtate priſon, having a ſmall window which looks into a chapel, through which the

perſons confined in this apartment may hear maſs. At the entrance of this priſon is a trobochetto, or trap-door, through which a priſoner may be let down, unexpectedly, into a deep dungeon, and meet with inevitable death; but it is at preſent covered with an iron grate.

In this caſtle, beſide the ſtate priſoners, are confined ſuch priſoners as the inquiſition does not chuſe to leave in the Palazzo della Inquiſitione, in the city; the populace, at Rome, always making a general gaol-delivery on the death of a pope: for which reaſon, as ſoon as any pope is given over by his phyſicians, they always remove thoſe who have committed any notorious crimes, together with thoſe from whom any danger is apprehended, into the caſtle of St. Angelo, into which no ſtranger is admitted during the vacancy of the papal throne. On the top of the tower of this caſtle is a pedeſtal, which anciently ſupported Adrian's Pigna, whoſe place is now ſupplied by the ſtatue of an angel in white marble, near twelve feet high, performed by Montelupo. Four braſs cannon are mounted on the platform, one of which queen Chriſtina fired, out of a frolic, againſt the Medicis palace on Monte Pincio; and, in an iron door of that ſtructure, the mark of the ball is ſtill viſible. Four or five paoli is the whole expence of viewing the caſtle. Before you enter the caſtle, you paſs over that grand bridge, called by the ancients Pons Ælius.

The Rotundo, ſo called from its figure, has ſupported itſelf againſt the attacks of time, better than any ſtructure built by the ancient Romans. And it is ſurpriſing, that neither this remarkable temple, the pillar of M. Aurelius, the Mauſolæum of Adrian, nor the Septigonium of Severus, ſhould have been repreſented on any medal ſtruck by the ancient Romans. Pliny tells us, that this edifice was at firſt dedicated to Jupiter Ultor by M. Agrippa; but afterward to all the deities, celeſtial, terreſtrial, and infernal; whence it was termed Pantheon. The roof of it, according to

to ſome authors, was at firſt covered with ſilver, but carried away by the ſoldiers during the confuſions of the city; and that Conſtantius carried with him to Conſtantinople the moſt beautiful ſtatues with which it was adorned. But, notwithſtanding theſe misfortunes, a vaſt quantity of braſs was found about it in the pontificate of Urban VIII. who formed from it the grand altar in the cathedral of St. Peter, together with ſeveral pieces of ordnance, which he placed in the caſtle of St. Angelo. It is ſurpriſing he did not alſo take the ſuperb bronze gates, which are eighteen feet four inches broad, and thirty-ſix feet high, eſpecially as they are much too large for the edifice, and were, in all probability, deſigned at firſt for ſome other. Paſquin, however, did not let the pope's ſtripping the Pantheon of its ornaments paſs unnoticed, for the following ſatirical words ſoon appeared: *Quod non fecerunt barbari Romæ, fecit Barbarini*, "What "the *barbarians* ſpared, the *Barbarini* took away."

It is evident from the niches ſtill remaining, that the ſtatues of the gods were placed in this ſtructure; and Pliny tells us, that the ſtatue of Venus was adorned with pendants which were made from the pearl ſpared by Cleopatra at the extravagant entertainment ſhe gave to M. Anthony. It muſt not, however, be ſuppoſed, that this temple contained ſtatues of all the gods worſhipped by the Romans, for they amounted to ſeveral thouſands, and, conſequently, could not all be placed here; but all ſtructures, dedicated to more than one particular god, were termed Pantheons. Dio tells us, that before the entrance of the Rotunda, the preſent name of this edifice, were anciently two ſtatues, one on the right hand, and the other on the left; the former repreſenting Auguſtus, and the latter Agrippa. The outſide of this ſtructure is intirely built of Tivoli free-ſtone, but the inſide is incruſted over with marble.

The roof of the Rotunda is a round dome, deſtitute both of pillars and windows, ſeventy-two common paces

paces in diameter; ſome ſay the inſide is only one hundred and thirty-two feet, excluſive of the wall, which is eighteen feet thick; but even this is greater than the height, which is aſcended by an hundred and ninety ſteps. This church has no windows, but a large aperture in the center of the dome, thirty-ſeven feet and a half in diameter, admits a ſufficient quantity of light to illuminate every part of it. It is paved with porphyry and large ſquare ſtones, placed in a declining poſition toward the center, where the rain-water is carried off by a ſewer, covered with a ſtone full of holes.

[Dr. Smollet expreſſes his opinion of the Rotunda as follows.—'I was much diſappointed at ſight of the Pantheon, which, after all that has been ſaid of it, looks like a huge cockpit, open at top. The portico which Agrippa added to the building, is undoubtedly very noble, though, in my opinion, it correſponds but ill with the ſimplicity of the edifice. With all my veneration for the ancients, I cannot ſee in what the beauty of the Rotunda conſiſts. It is no more than a plain unpierced cylinder, or circular wall, with two fillets and a cornice, having a vaulted roof or cupola, open in the center. I mean the original building, without conſidering the veſtibule of Agrippa. Within ſide it has much the air of a mauſoleum. It was this appearance which, in all probability, ſuggeſted the thought to Boniface IV. to tranſport hither eight and twenty cart-loads of old rotten bones, dug from different burying-places, and then to dedicate it as a church to the bleſſed Virgin and all the holy martyrs. I am not one of thoſe who think it is well lighted by the hole at the top, which is about nine and twenty feet in diameter, although the author of the Grand Tour calls it but nine. Before the time of pope Alexander VII. the earth was ſo raiſed as to cover part of the temple, and there was a deſcent of ſome ſteps into the porch: but that pontiff ordered the ground to be pared away to the very pedeſtal or baſe

baſe of the portico, which is now even with the ſtreet, ſo that there is no deſcent whatſoever. Pope Urban VIII. removed the large braſs beams, which ſupported the roof of the portico. They weighed 186392 pounds; and afforded metal enough not only for the pillars in St. Peter's church, but alſo for ſeveral pieces of artillery. What is more extraordinary, the gilding of thoſe columns is ſaid to have coſt forty thouſand golden crowns: ſure money was never worſe laid out. Urban VIII. likewiſe added two bellfrey towers to the Rotunda; and I wonder he did not cover the central hole with glaſs, as it muſt be very inconvenient and diſagreable to thoſe who go to church below, to be expoſed to the rain in wet weather, which muſt alſo render it very damp and unwholeſome. I viſited it ſeveral times, and each time it looked more and more gloomy and ſepulchral.]

Of the catacombs thoſe of St. Sebaſtian are the moſt ſpacious, and leaſt impaired by time, of any in Rome. They, in ſome places, conſiſt of ſeveral ſtories, or paſſages lying one under another; and, the ſoil being dry and ſandy, they were obliged to prop it up here and there with brick-walls. You frequently aſcend and deſcend in theſe ſubterranean caverns, and, in many places, are obliged to ſtoop in going through them. Theſe paſſages are not above two or three feet in breadth, ſo that two perſons cannot walk abreaſt, except in ſome chambers which are between four and ſix feet broad, and from ſix to eight in length. In theſe, according to ſome, the primitive Chriſtians performed their religious exerciſes. It is prohibited, under pain of the ſevereſt excommunication, to take any thing away from this place; but, I imagine, heretics do not conſider themſelves as bound by any ſuch prohibition. In both ſides of the wall are repoſitories or cavities, a ſpan, or a ſpan and a half high, and between four and five long, ſome of which are empty, and ſtand open; and others walled up with brick, or a ſmall marble ſtone, on which are

ſome-

ſometimes inſcriptions. As I happened to be the laſt of our company, and, therefore, not ſo narrowly obſerved by the monk, who attended us with a conſecrated wax-taper, I took down one of theſe marble-tablets, which was about two fingers thick, and I found in the cavity an human ſkeleton intire, though not very large; for I met with few of theſe repoſitories capable of containing a full grown perſon at full length. Three or four of theſe commonly lie over one another; and thoſe cavities in which two or more bodies may be depoſited, are called *Biſoma*, *Diſoma*, *Triſoma*, *Quatriſoma*, &c. In one place I obſerved a large ſtone coffin; and without the church is another in marble, decorated with baſſo-relievos, repreſenting ſome hiſtories of the Old and New Teſtament, which, they ſay, was taken out of the catacombs. In another place I obſerved a large and intire earthen urn with a narrow neck, found and intire. In different places of the walls are ſmall glaſs bottles, but only the bottom part of moſt of them remained. In ſome of theſe I obſerved a blackiſh ſediment, which, they pretend, is the blood of the martyrs buried here, but, perhaps, may be only the ſediment of oil uſed in the lamps. Theſe glaſſes reſemble the lachrymatories of the ancient Heathens, in which they preſerved the tears ſhed at the funerals of their departed friends; and, alſo, thoſe of the women hired to weep on ſuch occaſions. On the bottom of one of theſe phials, a friend of mine at Nurenberg ſhewed me a very beautiful gilt picture, repreſenting a child with a bulla about its neck, and led by its mother. Over the painting was a glaſs to preſerve it from the damp. On another lacrymatory, in the poſſeſſion of the ſame gentleman, is the following inſcription: *Vivas dulcis anima pie Zeſes.* But this picture is not ſo well executed as the former, the whole work appearing to be modern, and in the Gothic taſte. Both theſe glaſſes were a part of the Strozzi cabinet, and found in the catacombs. In the year 1716, the celebrated ſenator Buonatori,

Buonatori, publiſhed, at Florence, a work intitled *Oſſervatione ſopra alcuni Frammenti di Vaſi antichi di Vetro, ornati di Figure, trovati ne Cimiteri di Roma*, &c. in which a particular deſcription is given of ſeveral paintings on ſuch phials; ſome of which were done by Heathens, and others by Chriſtians. The words *Pie Zeſes* are conſpicuous on ſeveral of them; but the rules of grammar will not admit, as ſome pretend, that they mean *Pie Jeſu*; and the opinion of thoſe, who believe them to be a mixture of Greek and Latin not unuſual among the Romans in common converſation, ſeems more plauſible. Beſide theſe large cavities are ſeveral ſmall holes, like thoſe in pigeon-houſes, along the ſides of the catacombs, in which the ancients placed their urns, ſome ſingly, ſome two or three together; and theſe places were called *Columbariæ ollariæ* and *Hypogæa*.

Upon comparing ſeveral inſcriptions which caſually preſented themſelves to my view, without any particular ſearch, together with an obſervation I made on the ſmallneſs of the ſkeletons, I think the conjecture, that, among the ancient Heathens, children were often buried, inſtead of being burnt on funeral piles, as was cuſtomary with regard to adults, was rendered very plauſible.

Theſe ſubterranean paſſages have very intricate communications with one another; but ſtones are erected in the middle, to direct thoſe who viſit them, in their way. A traveller, who would ſurvey all the catacombs belonging to St. Sebaſtian's, muſt travel twenty Italian miles at leaſt; as appears from a plan of them in the convent, which agrees with the copper-plate print of Paul Arhinghis, called *Roma Subterranea*, where are alſo draughts of the catacombs of St. Hermes, St. Pancrace, St. Agnes, St. Agatha, St. Lucinea, &c. Every one of theſe catacombs, and ſeveral others, to the number of thirty, have all their ſubterranean paſſages of ſuch extent, that all of them, taken together, are ſaid to extend above an hundred

hundred Italian miles; but many of them are ſo greatly decayed that they are obliged to be walled up, ſeveral perſons having loſt themſelves in theſe ſubterranean labyrinths. Beſide the accounts of Boſſii and Arhingi, another was publiſhed at Rome, intitled *Oſſervazione ſopra i Cimeteri di Sante Martiri entichi Chriſtiani di Roma*, in two volumes folio, in 1720. That many Chriſtians are interred in theſe ſubterranean paſſages no one will deny; but it does not by any means follow, that theſe caverns were originally the work of Chriſtians, or that they ſerved for retreats in time of perſecution. For, not to mention the vaſt diſproportion of ſuch works to the ſmall number of Chriſtians, how was it poſſible to convey away the many thouſand cart-loads of earth and ſand, taken out of theſe catacombs, with ſuch privacy as to eſcape the notice of the Heathens? If we candidly inſpect the catacombs at Rome, it will appear, that theſe ſubterranean paſſages were originally the Puticuli, mentioned by Horace, Varro, and Feſtus Pompeius, where only the bodies of ſlaves, and thoſe whoſe circumſtances would not permit their friends to be at the expence of burning them on funeral piles, were depoſited. The digging up puzzolana, a kind of ſand, very uſeful in making mortar for building, of which there are vaſt ſtrata in many parts of Italy, particularly without the city, may have given riſe to this expedient for burying the dead. In proceſs of time, perſons of a higher rank were interred here; for the Romans, even before Chriſtianity prevailed, often interred their dead, as is evident from ſeveral monumental inſcriptions ſtill viſible in the catacombs, which begin with the letters D. M; and others, where the expreſs words *Diis Manibus* are engraved at full length; words which would have been looked upon with horror by a Chriſtian.

Another proof, that this was not a burying-place for the primitive Chriſtians, I gather from the great number of lachrymatories found in theſe catacombs, and

and usually placed by the Heathens near their dead, being filled with their own tears, and those of the hired mourners, or *præficæ:* as is evident from the expressions frequently to be met with on tomb-stones: namely, *Tumulum lacrymis plenum dare*; *ponere cum lacrymis*; *cum lacrymis & opobalsamo udum condere*, and the like: concerning which consult *Guthier de Jure Manium*, *lib.* i. c. 28. p. 173; and *Casal*, p. ii. c. 21. *de Urb.*

Before the church of St. Theodore is a short thick pillar, or Pagan altar and *censorium.* The brass she-wolf, now in the capitol, was also dug up here; and hence it is supposed to have been the temple of Romulus and Remus. It seems that the Heathens used to bring their children afflicted with disorders hither, and rub them against the statues of these twin brothers, who had been so miraculously preserved; and the ancient matrons, even for some time after the establishment of Christianity, continued this superstitious custom. To reform this abuse, the temple has been consecrated to St. Theodore, and to this day a particular mass is read here every Thursday, after which the sick children are brought to the altar, where a monk lays his hand upon them, and strokes their faces with a relic of St. Theodore; and, by virtue of this ceremony, the child is certainly expected to recover or die within seven days. The papists call this putting away the leaven of heathenism, and turning it into a practice of Christian devotion. This brings to my mind a certain Romish author, who, in relating, with the highest encomiums, the zeal of the jesuits in propagating Christianity, tells us, that in some parts, the excrement of oxen were held in such veneration, that the inhabitants anointed their heads with it when hot, and left it there to dry. This custom the jesuits did all in their power to obliterate, but finding all their endeavours proved abortive, they turned it into a Christian ceremony by sprinkling the unction, before it was applied, plentifully with holy-water.

St.

St. Silveſtro in Campo Marzo, or in Capite, has an impreſſion of the face of Chriſt, which, according to Euſebius, our Saviour himſelf made on a piece of white linen, and ſent to Abgarus (by that father called Agbarus) king of Edeſſa; the painter ſent from that country being unable to take it, on account of the dazzling brightneſs of Chriſt's countenance. The truth of this whole affair reſts intirely on the relation given of it by Nicephorus Caliſtus, who lived about the middle of the fourteenth century. This impreſſion of our Saviour's face is, indeed, preſerved, though rarely ſhewn, in the convent of the nuns of St. Clare, near their church; but one muſt be contented with a copy of it in a baſſo-relievo of white marble, placed on the left hand of the high altar. If this be a true repreſentation of Chriſt, he was of a very melancholy aſpect; his hair reſembles a wig, and he appears with muſtaches and a long beard. Under this baſſo relievo, is a marble buſt of John the Baptiſt, having a like beard reſembling that above, but a more meagre countenance. Oppoſite to this is the monument of St. Silveſter.

The church of St. Silveſter boaſts of having the heads of St. John the Baptiſt; but though five popes have declared in favour of this church and convent, yet the canons of Amiens maintain that they alone are in poſſeſſion of the Baptiſt's real head; and Du Cange has, in ſupport of their claim, publiſhed a long and very learned diſſertation.

In the churches are many curious pieces in painting, architecture, and ſculpture, yet a greater variety of theſe may be ſeen in the palaces of the Roman nobility; who ſpend the principal part of their fortunes in decorating the villas with ornaments of this kind, that foreigners may be induced to viſit them, and extol their magnificence in diſtant countries. I have more than once obſerved, that between twenty and thirty rooms, in the lower and beſt ſtories of a palace, have been magnificently adorned merely from oſtentation,

tation, while the owner and his family have confined themſelves to the upper ſtory. As the elder branch of a noble family lives in this manner, it may eaſily be ſuppoſed, that none of the outward ſplendor, uſual in other countries, is to be expected among the inferior branches. For a younger ſon of the richeſt families in Italy, as thoſe of Colonna, Pamfili, Ludoviſio, and others, has, beſide board, lodging and apparel, no more than forty or ſixty ſcudi a month; which allowance not being ſufficient for him to make any great figure, he is obliged to have recourſe to the church, in order to procure to himſelf ſome rich benefice. From this attention to outward grandeur, more than real conveniency, it often happens, that the Italian palaces are not the moſt commodious dwellings, and paſſages of communication from one apartment to another are frequently wanting. The floors are generally of brick, marble being looked upon as unwholeſome in damp and cold weather, and boards they do not keep ſufficiently clean. The looking-glaſſes, to correſpond with the other rich furniture, ought to be finer and larger; the locks on the doors ſhould be more elegant than common, and the hangings newer and in greater number. They have, indeed, in the laſt particular, begun to make ſome improvements; for, at preſent, the palaces of Barbarini, Caroli, and Altemps are decorated with very beautiful Brabant tapeſtry.

[Dr. Smollet remarks, that "the churches and palaces of theſe days are crowded with petty ornaments, which diſtract the eye, and by breaking the deſign into a variety of little parts, deſtroy the effect of the whole. Every door and window has its ſeparate ornaments, its moulding, frize, cornice, and tympanum; then there is ſuch an aſſemblage of uſeleſs feſtoons, pillars, pilaſters, with their architraves, entablatures, &c. that nothing great or uniform remains to fill the view; and we, in vain, look for that ſimplicity of grandeur, which characteriſes the edifices

of the ancients. A great edifice, to have its full effect, ought to be *iſolé*, that is, detached from all others, with a large ſpace around it: but the palaces of Rome, and, indeed, of all the other cities of Italy, which I have ſeen, are ſo engaged among other mean houſes, that their beauty and magnificence are in a great meaſure concealed. Even thoſe which face open ſtreets and piazzas are only clear in front. The other apartments are darkened by the vicinity of ordinary houſes; and their views are confined by dirty and diſagreeable objects. Within the court there is generally a noble colonnade all round, and an open corridore above: but the ſtairs are uſually narrow, ſteep, and high: the want of ſaſh-windows, the dullneſs of their ſmall glaſs lozenges, the duſty brick floors, and the crimſon hangings laced with gold, contribute to give a gloomy air to their apartments; I might add to theſe cauſes, a number of pictures executed on melancholy ſubjects, antique mutilated ſtatues, buſts, baſſo-relievos, urns, and ſepulchral ſtones, with which their rooms are adorned. It muſt be owned, however, there are ſome exceptions to this general rule. The villa of cardinal Alexander Albani is light, gay, and airy; yet the rooms are too ſmall, and too much decorated with carving and gilding, which is a kind of gingerbread work. The apartments of one of the princes Borgheſe are furniſhed in the Engliſh taſte; and in the *palazza di colonna conneſtabile*, there is a ſaloon, or gallery, which, for the proportions, lights, furniture, and ornaments, is the moſt noble, elegant, and agreeable apartment I ever ſaw."]

I have often conſidered that the Romiſh religion, by affecting exterior ſplendor, adds greatly to the improvement of ſculpture and painting. Nor will this be thought ſtrange, if we reflect how numerous thoſe pieces are in churches and convents, there being, at leaſt, fifteen thouſand pieces of the Lord's Supper, and above fifty thouſand of the annunciation in Italy. The painters muſt, therefore, be continually

ally endeavouring to obtain a ſuperiority in that art, and to recommend them for beauty in colouring and expreſſion. What great improvements may be expected, when we conſider that the hiſtory of the Bible is to be executed by an ingenious artiſt? What ſcope has he there for exerting the ſtrength of his imagination, and the exquiſite command of his pencil? Opportunities of this kind are not to be expected in proteſtant countries, as they do not admit of pictures in public places of worſhip; and temporal princes have generally other ways of ſpending their revenues, without erecting ſuperb ſtructures, and decorating them with ſtatues and paintings; whereas convents are frequently poſſeſſed of more money than they can diſpenſe with, and it is likewiſe certain, that whatever is ſpent on churches, will be reimburſed ten-fold by the profitable reſort of pilgrims and others: add to this the daily legacies procured by the artifices of the prieſts for building and ornamenting their churches. Here all are deſirous of an eccleſiaſtic in their laſt moments, and his buſineſs is to exhort the dying perſon to perform ſome good works, and leave his effects to the church; for they ſay our Saviour tells us, "That "whatever good is done to the leaſt of his brethren, "he will look upon it as done to himſelf;" and one order of the Franciſcans have been ſo very humble, as to ſtile themſelves *minimi*, the leaſt; which gives them a better title to charitable legacies. What will not a profligate wretch, who hath amaſſed riches by all manner of oppreſſive and indirect means, do, when on his death-bed, to attain the happy manſions of eternity? Purgatory is alſo an inexhauſtible fund to the clergy. It is hardly credible what envy and rancour the different orders entertain againſt one another, and their artifice and aſſiduity in drawing the ſilly ſheep from one fold to another; and one of the moſt infallible expedients, for this purpoſe, is the glaring pomp and magnificence of a church. It muſt indeed be owned, that this emulation in building and decorat-

ing them is very advantageous to the people, as it employs a great number of hands, and conſequently promotes the circulation of money; which is infinitely better than to let it lie dead in immenſe treaſures, or to let the convents acquire all the landed eſtates. That jewels, indeed, which have no fixed or current value, to the amount of ſo many millions, ſhould ſhine as uſeleſs offerings in the church of Loretto, is very wrong, but much better than that ſociety ſhould be deprived of ſo much ready ſpecie.

Several having given ſo ample a deſcription of the ancient ſtate of Rome, I ſhall not now dwell on that ſubject, but refer the curious to Roſſi, Pinaroli, de Seine, and other authors; and ſhall therefore only add to what has already been deſcribed, a ſhort account of ſuch principal remains of antiquity, as are, at preſent, to be ſeen at Rome, and which have not yet been mentioned.

The amphitheatre of Titus has been honoured by Martial with a pompous epigram; and, though the injuries of time have greatly defaced it, yet it cannot, even now, be beheld without aſtoniſhment. The whole edifice is of Travartina ſtone, and has four galleries above one another, adorned with pillars of the Doric, Ionic, Corinthian, and Compoſite orders. According to Eutropius and Caſſiodorus, five thouſand, or, if Dio, lib. 66, may be credited, nine thouſand wild beaſts, of various kinds, were killed, in its area, at the dedication of it. This grand ſtructure retained part of its ancient ſplendor, in the time of Paul III. about the year 1534, when it conſiſted of eighty arches, four of which, larger than the reſt, ſtood oppoſite one another, at right angles, being the four grand entrances. Its circumference was a thouſand ſix hundred and twelve geometrical feet, the external figure circular, but the inſide elliptical or oval. Titus employed twelve thouſand Jewiſh captives at the building of it, and expended immenſe ſums upon it. The exact dimenſions of this ſtupendous work may be ſeen in Vitruvius and Lipſius, as alſo in Maffei's elaborate treatiſe

treatiſe *de Amphitheatris*, where he ſhews, that amphitheatres, built with ſtone, were far from being ſo common as is generally imagined; that, except Rome, Verona, and Capua, there was not a city, in all Italy, that could boaſt of one. Hiſtorians have often confounded the words, *amphitheatrum*, *theatrum*, *circus*, *ſtadium*, and *arena*, uſing one for another. It is evident, indeed, from Tacitus, *Annal.* iv. that wooden amphitheatres were built in ſeveral parts of the Roman empire; for he relates, in the place cited, the fall of one at Fidena, not far from Rome, in the time of Tiberius: this accident was occaſioned by the great numbers of ſpectators, the weakneſs of the materials, and defect in the workmanſhip; fifty thouſand were killed or hurt; or, according to Oroſius, and Suetonius, about twenty thouſand loſt their lives in that amphitheatre.

The wild beaſts were not, according to the opinion of ſome, kept in the arched places, under the firſt row of ſeats, the amphitheatres being neither ſpacious enough, nor of proper ſtrength for that purpoſe; but were brought from diſtant places to the Arena, from whence they were turned looſe from their cages. The amphitheatre at Rome is called Coliſco, or Coloſeum, rather for its ſurpriſing magnitude, than from the coloſſus that ſtood before Nero's golden palace. In the year 1725 a plan and elevation of this ſurpriſing ſtructure, begun by Veſpaſian, and finiſhed by Titus, was publiſhed at the Hague, in a large folio, with ſeveral copper-plates, by Carlo Fontana. A great quantity of ſtone has been taken from this ancient ſtructure, for the building of the palaces of Farneſe, St. Mark, and the Cancellaria; but ſome pretend, that theſe ſtones were only ſcattered and ſeparated from the building, by ſtorms of rain, tempeſts, or earthquakes, not one of them being taken from the edifice itſelf. But, be this as it may, the area is now overgrown with graſs and weeds, and not the leaſt care taken to keep it in repair.

In moſt of the ſtones on the outſide of this amphitheatre, are holes of three or four inches diameter. Some are of the opinion, that, when the popes reſided at the Lateran palace, markets and fairs were held there, and that theſe holes were made in the walls by the chapmen, for fixing their booths or ſtands; but there is a ſtrong objection againſt this opinion, as the holes are made at ſo great a height, that they could not be of uſe on ſuch occaſions: others imagine theſe holes were made when the edifice was firſt built, and that the iron cramps and braces, for binding the ſtones together, were inſerted in them, and faſtened with melted lead. This method of binding ſtones together is mentioned by Thucydides, lib. iv. and Vitruvius, lib. ii. cap. 8. and the marquis Maffei obſerved holes, of the ſame kind, not only in the triumphal arch at Suſa, but even in the ſtones of edifices which had remained untouched; and on applying the chiſſel, in order to ſeparate them, he found iron braces faſtened with lead, which could not but confirm him in his opinion of the uſe of theſe holes. Whether, during the many ravages the city of Rome has undergone, the enemy thought proper to carry away the lead and iron; or whether the poor herdſmen, whoſe cattle uſed to feed near this place, for want of other employment, took the trouble of forcing them out; is not eaſily determined. Caſſiodorus (lib. iii. 31.) indeed informs us, that, ſo early as the time of Theodorus, it was found neceſſary to decree puniſhments for thoſe who ſhould ſteal the lead and iron from the walls of ancient ſtructures.

According to the moſt exact computation, the number of ſpectators this amphitheatre could contain, did not exceed thirty-four thouſand, excluſive of thoſe in the upper gallery; I cannot therefore imagine, why ſome authors ſhould endeavour to impoſe ſo flagrantly on their readers. Ammianus Marcellius, in his ſixteenth book, ſays, that eighty ſix thouſand perſons ſitting, and twenty thouſand ſtanding, might

might have a full view of the ſports exhibited in this amphitheatre. The ſame author, lib. xvi. cap. 16. calls this edifice a prodigious amphitheatre, built of Tiburtine ſtone, to a height almoſt beyond the reach of the human eye.

Betwixt the amphitheatre and the triumphal arch of Conſtantine the Great, is a pillar, which, on the account of the water ſpringing out of it like a fountain, is called *Meta ſudans*, and ſeems to have been intended for the uſe of the people when heated at the games; but this fountain appears, from a paſſage in Seneca's letters, to have been in being even ſo early as the time of Nero. It has been ſeveral times repaired, though, at preſent, it makes but a mean appearance.

The triumphal arch of Conſtantine the Great ſhews that ſculpture, even in that emperor's time, which was above a hundred years before Rome fell under the power of the barbarous nations, was greatly declined. Nor are the medals, ſtruck ſince the time of Caracalla, comparable to thoſe of the emperors who flouriſhed before him. Hence the beauty of ſome pieces in this triumphal arch incline me to think, that they are the works of an earlier date, and belonged to ſome other ancient monument, perhaps to the triumphal arches of Trajan or Domitian. That, at leaſt, ſome of the baſſo-relievos, now on Conſtantine's arch, were originally on that of Trajan, cannot be doubted, together with the eight mutilated ſtatues, whoſe heads, according to Paulus Jovius, Lorenzo de Medicis privately broke off, and conveyed to Florence. This arch ſtands in the Via Appia, at the junction of the Celian and Palatine mounts; under the main arch are theſe words, *Liberatori urbi*, "To "the deliverer of the city" And on the other ſide, *Fundatori quietis*, "To the author of public tran-"quillity."

The way from hence, over the Campus Vaccinus, to the Capitol, leads through the triumphal arch of

Titus Veſpaſian, which is in very good condition, and has, on that ſide facing the Coliſeum, an inſcription, from whence it plainly appears, that it was erected on the death of the emperor. This ſuperb piece of antiquity conſiſts only of a ſingle arch, on which is repreſented, in baſſo-relievos, the river Jordan, the golden candleſtick with ſeven branches, the tables of the law, two jubilee trumpets, the table of ſhew-bread, and other utenſils of the temple at Jeruſalem: from whence ſome light may be thrown on the Jewiſh antiquities, as is ſhewn at large by Reland, in a particular treatiſe, publiſhed at Utrecht in 1717, intitled, *De ſpoliis Templi Hieroſolymitani in Arcu Titiano Romæ conſpicuis.* This triumph is alſo celebrated in another inſcription found at Rome, which, in all probability, formerly belonged to this arch.

In the Forum Romanum, or, as it is now called, the Campus Vaccinus, beſide the remains of temples, is one of the largeſt baſons, or vaſes, of a ſingle piece of granate, that ever was found in Rome; it is of a circular figure, and twenty Roman feet in diameter: ſome conjecture, that it was uſed in the ancient baths; but, at preſent, it only ſerves as a water-trough for ſheep and oxen.

The moſt perfect remains of the Cloaca Maxima, or large common-ſewer built by Tarquinius Priſcus, are on the left hand near the temple of Janus Quadrifrons, in the Forum Boarium. It was ſixteen feet in breadth, and twelve in height, and ſeveral other drains emptied themſelves into it. That ſuch conveniencies greatly contributed to the healthfulneſs of the air, is beyond diſpute; but whether an advantage accrued to the public treaſury from them, as ſome pretend, is not ſo certain. One of its paſſages is carried under the church of St. Stefano alle Corozze, and through the garden of ſignor Tiberio Genci, into the Tiber. In the gallery of the garden is a mark, with an inſcription, ſhewing how high the water of the Tiber roſe in the year 1686. From this place is the beſt proſpect

of

of the remains of the ruined bridge, called Pons Senatorius. With regard to the inundations of the Tiber, which, in all ages, have done ſuch conſiderable damages to the city of Rome, Lanciſi, the pope's phyſician, is of opinion, that they proceed from the following cauſes. 1. The force of the ſea repelling the influx of the river. 2. The ſtrong and continual ſouth-winds. 3. The obſtructions at the mouth of the river. 4. The great number of bridges built upon it, whereby the current is obſtructed. 5. The ruins of ſeveral bridges and other buildings, the ſtones of which have fallen into the Tiber, and rendered the bottom of the river very unequal. 6. The great number of mills erected on it; and, 7. The tenacity obſerved in the water of the Tiber.

The Columna Antonina, which ſtands in the Piazza di Colonna, is a hundred and eighty-five feet high, and embelliſhed with baſs-reliefs, repreſenting the principal actions of Marcus Aurelius. This column is thirty-five feet higher than that of Trajan: within it are ſtairs winding in a ſpiral line, the light being admitted through fifty-two ſmall windows, and conſiſt of a hundred and ninety ſteps, which lead to a ſquare gallery ſurrounded with iron baluſtrades, from whence there is a delighful proſpect. About fourteen feet above this gallery, is a ſtatue of St. Paul fourteen palms in height, and of gilt braſs, erected by pope Sixtus V. who alſo repaired the whole column, and cauſed ſeveral inſcriptions to be cut on the pedeſtal. This whole column conſiſts of no more than twenty-eight pieces, whence an idea may be formed of the enormous ſize of the ſtones. The figures on the upper part of the column are larger than thoſe of the lower; this being the only piece of antiquity where the rules of perſpective, with which the ancients were but little acquainted, have been obſerved. Montfaucon has inſerted a great many of its bas-reliefs in his *Antiquité Expliqué*, tom. iv. P. I. But the fulleſt account of

of this pillar is in a treatiſe, intitled, *La Colonna di Marco Aurelio*, &c.

The Columna Trajani, or Trajan's pillar, which is of a much larger diameter, and adorned with bas-reliefs of a more elevated kind, and bolder execution than that of Antoninus, makes a very grand appearance. The beauty of this column is alſo augmented by a noble pedeſtal, repreſenting a rock, and embelliſhed trophies of armour, ſhields, &c. It ſtands in a ſquare hole, ſeven or eight feet deep, the ſides of which are ſupported by brick walls, ſix or eight feet above the foundation. This evidently ſhews the great elevation of the ground, and that, by the many ravages and devaſtations, this famous city has undergone, its ſituation is raiſed much higher than it was when this pillar was firſt erected. The bas-reliefs are carried round this pillar, and from the bottom to the top, form twenty-three ſpiral circumvolutions: they repreſent the expedition of Trajan againſt Decebalus, king of the Dacians, and contain near two thouſand five hundred figures; but without the leaſt regard to perſpective, thoſe in the rear appearing as large as thoſe advanced in the front, and ſeem to be raiſed, in order to preſent themſelves the plainer to the ſpectator's view. The ſpiral ſtair-caſe within conſiſts of one hundred and eighty ſteps, and receives light by means of forty-three windows or apertures, properly diſpoſed. The urn, which formerly contained Trajan's aſhes, and was placed on the top of this pillar, has been removed, and its place ſupplied by a ſtatue of braſs gilt, repreſenting St. Peter. This pillar is of marble, and conſiſts of thirty-four pieces only; the pedeſtal is formed out of a ſingle block; the baſe conſiſts of eight, the torus of one, the ſhaft of twenty-three, and the capital of one.

The Mauſolæum or Auguſtus, in the Strada Pontifici, behind the church of St. Rocca, is a circular building; the area is filled up, and converted into a garden.

garden. In the center of it is a ſtatue of Auguſtus, and the outſide of this ſtructure is in good condition; but the inſide ſo greatly decayed, that no idea can be formed of its ancient magnificence.

The remains of the emperor Serverus's tomb are without St. John's Gate, on the road to Freſcati; and thoſe of the Mauſolæum of Cicelia, daughter of queen Creticus Me ellus, and wife to the rich Crœſus, in the Via Appia, beyond St. Sebaſtian's church. The latter reſembles an old decayed tower, and is now called Capo di Bove, from the number of ox-heads repreſented in baſs-reliefs on this edifice. When theſe parts of Italy were the ſeat of war, the enemy often made uſe of this tower for a place of arms, or a fortreſs.

On the ſide of the Porta, or St. Paul's gate, is the pyramid of Caius Ceſtus, one of the ſeven Epulones. This ſtructure, which is built with bricks, and incruſted with marble, is a hundred and ten feet high; and each ſide of the baſe is eighty-one feet and a half. At the entrance of this pyramid, are two marble pillars, and within, an oblong apartment, with an arched roof, and a Victory painted in each corner. A particular account and deſcription of this pyramid may be ſeen in Falconieri's Diſſertation, annexed to Nardini's *Roma Antiqua*.

Not far from hence, toward the city, is the Mons Teſtaceus, or Doliolum, vulgarly called Il Teſtaceo. This hill conſiſts intirely of the fragments of broken earthen ware, or pot-ſherds, brought hither from the city, and is an hundred and ſixty feet high, and half an Italian mile in circumference. Some vintners have lately dug wine-vaults here, and as the wine is kept perfectly cool in the ſummer, they have a great demand for it.

The obeliſks near the Lateran, St. Mary Maggiore, St. Maria ſopra Minerva, in the Vatican, before the Rotunda, in the piazza Navona, in the villa Medicea, in the villa Mattei, and ſome others are all

all of Egyptian granate, and of ſuch enormous ſize, that it is not a little ſurpriſing how the ancient mechanics, who were ignorant of the improvements of latter ages, could move ſuch prodigious maſſes from place to place. With regard to the ſhips and floats on which they were tranſported from Egypt to Italy, Pliny and Suetonius may be conſulted. Some of the learned will not allow theſe obeliſks to have been dug out of the quarries in one ſingle piece, but ſuppoſe the ancients were poſſeſſed of a ſecret, either as it were of caſting them, or working the materials into a certain texture, which, being moulded into a proper form at the place where it was to be erected, was there dried, either by air or fire; but, if this had been really the caſe, how came Heliogabalus's deſign of erecting a column of extraordinary deſign and height, with a ſtair-caſe within it, to be fruſtrated? For Lampridius tells us, that this project came to nothing, merely for want of a block of granate ſuitable to the emperor's vanity.

The ruins of Pompey's theatre, which, according to Pliny, would contain forty thouſand ſpectators, are now incloſed in the Orſina palace.

In the *Notitia Imperii*, we are told, that the number of temples in ancient Rome amounted to four hundred and twenty; but now it would be no very eaſy taſk to aſcertain the proper ſituation, even of the tenth part of them.

I ſhall conclude this deſcription of the city of Rome with obſerving, that whoever would ſee all the above-mentioned curioſities, muſt be very induſtrious to diſpatch them in ſix weeks, and alſo previouſly furniſhed with proper information to reap the advantage propoſed to himſelf from ſuch a ſurvey.

The gates of Rome are never ſhut, ſo that, at any hour, either of the night or day, one may go in or out at pleaſure. In travelling from this city to Naples, the beſt method is to ride on horſe-back, as the cheapeſt way of travelling. I would not adviſe

any

any perſon to go from Rome to Naples with the vetturini; for, though they go by the road lying over Monte Caſſino, and conſequently an opportunity offers of ſeeing the celebrated abbey of Benedictines on that mountain, yet it is attended with the mortification of being detained five days on the road, and paying them, beſide, an extraordinary price for the time they loſe on this occaſion.

Between Rome and Torre di Mezza Via, which is the firſt relay, are ſtupendous ruins of ſeveral aqueducts. Velletri is three ſtages from Rome, and ſituated on a hill; it was anciently ſo famed for its excellent vineyards, that Pliny, lib. xiv. c. 6. reckons the wines, produced from them, among the beſt about Rome; but they have ſo much degenerated ſince, that they are, at preſent, ſo ſharp, as to be hardly drinkable, till they are previouſly boiled.

On the left hand, near Ciſterna, which is the fourth ſtage from Rome, ſtands the fine palace of prince Caſerta. Sermonetta lies in a marſhy and unhealthy ſituation. In Pliny's time it was called Palus Pomptina; but, inſtead of twenty-three towns, which, in his time, ſtood on this track of land, only a few ſcattered houſes are now remaining. Strabo, *Geogr.* lib. v. obſerves, that the air of this diſtrict was reckoned very unhealthy in former times; and Silius Italicus calls it Campus Pomptinus peſtifer; and, as the extenſive fens, and ſtagnating waters, which before impregnated the air with theſe noxious particles, are now conſiderably increaſed, it muſt be more unhealthy than ever.

Tarracina, anciently called Anxur, the laſt town in the papal dominions, is ſituated at the brow of a hill. The whole country, hereabouts, has the appearance of a delicious garden; and therefore it is not at all ſurpriſing, that the ancient inhabitants ſhould pay their adoration to Priapus, the patron of gardens; as it appears they did, from the images of that deity, in ſeveral places.

Juſt beyond Terracina are the ruins of the temple of Janus; the palaces of Julius Cæſar, Adrian, and other remains of antiquity; particularly the Via Appia, which here extends from Mola to the river Garigliano. This famous road derives its name from Appius Claudius, the cenſor, who extended it from Rome to Capua, at his own expence. It appears from Tacitus, Strabo, and Horace, that it was carried as far as Brunduſium; but they make no mention of the perſon by whom it was continued. The ſtones of this pavement are about a foot ſquare, and ſo hard and firmly cemented, as to have endured the continued frictions of carriages for ſeveral hundred years: it is twenty palms broad, and conſequently ſufficient for two carriages to go abreaſt. From Terracina there is a fine view of the ſea to the right, which is ſo near the road, that, at the diſtance of an Italian mile from that town, there was a neceſſity of breaking down a piece of rock to clear the way, which there runs cloſe by the ſea. Three miles further, on this road, is the frontier wall of the kingdom of Naples, called Portello, which extends itſelf, according to ſome, from the hill to the ſea, or, at leaſt, to a fort, where, in time of war, the Neapolitans have a garriſon.

In going from Rome to Naples, it is requiſite to be furniſhed with a paſsport, which will be given by the imperial miniſter, or the cardinal-agent, gratis; and, in returning from Naples to Rome, another paſsport muſt be procured from the viceroy: in both of them is ſpecified the time of their continuing in force. The eccleſiaſtical ſtate, and kingdom of Naples, are diſtinguiſhed by giving the appellation of La Campagna to the former, and Il Regno to the latter: but the difference between them is ſufficiently viſible; the kingdom of Naples being much more populous, and better cultivated than the papal territories.

It

It is with pleaſure, that I recollect the elegant proſpect, all the way, from Fondi to Iteri: the country, on the right, produces garden-ſtuff, flax, and corn, interſperſed by rows of vines, the upper branches of which are interwoven in a very beautiful manner. This proſpect terminates with the ſea, by which means this charming ſcene is diverſified by a multitude of Tartans, and other veſſels ſailing on it. The proſpect on the left hand is not at all inferior, being variegated with vines, olive and mulberry-trees, lofty cypreſſes, and orange-groves, and terminated by a diſtant chain of mountains.

The firſt town, on this ſide, in the Neapolitan dominions, is Fondi, which, in the year 1534, ſuffered extreamly by the attempt of Hariaden Barbaroſſa, to carry off the beautiful Julia Gonzaga, counteſs of Fondi, with a view of preſenting that celebrated beauty to the grand ſignor: however, if the ſtory, related of her, be true, her modeſty was of a moſt ſavage nature. They ſay, that a gentleman, who reſcued her in her ſhift, at the utmoſt hazard of his life, was afterward aſſaſſinated by her deſire, merely becauſe he had ſeen her almoſt naked. Had this execrable murder been committed by her huſband Veſpaſian Colonna, in a fit of jealouſy, ſo natural to the Italians, the lady would, in a great meaſure, have been innocent; but ſurely ſhe muſt now be conſidered as more notorious for her cruelty, than famous for her chaſtity. Barbaroſſa, being diſappointed of his prize, vented his rage in pillaging and deſtroying the town, not even ſparing the tombs of the two dukes of Colonna; beſide exerciſing the moſt horrid acts of cruelty, he carried many of the inhabitants into ſlavery.

Mola is an imperial port, and has a cuſtom-houſe and a garriſon, which is relieved weekly from Gaeta. Near Mola are the ruins of a palace, which, according to ſome inſcriptions ſaid to be found in it, belonged to Cicero; but the grotto and ſubterranean vaults

vaults were very much damaged, in the preſent century, by the imperialiſts, who, during the ſiege of Gaeta, made this place their magazine. It was on a journey from hence to ſome other place, that Cicero was aſſaſſinated by that ungrateful monſter Popilius Lænas, whom that orator's eloquence had ſaved from the gallows. The fortreſs of Gaeta is ſituated three Italian miles from Mola, and is an hour's paſſage by water: it derives its name from Cajeta, Æneа's nurſe, who, according to Virgil, lib. 7. both died and was buried here.

On the Monte della Trinita the Benedictines have a church, near which is a large fiſſure in the rock, from the top to the ſea; ſaid to have been made miraculouſly, at the time of our Saviour's paſſion. This opinion is founded upon modern, and conſequently ſuſpicious tradition, and is abſolutely contradicted by thoſe who confine all the miracles, which the holy ſcriptures mention to have accompanied the death of Chriſt, intirely to the country of Judea. But, whenever this earthquake happened, the effect of it is really ſurpriſing: the chaſm is between four and five feet broad near the ſurface of the ſea, and ſtill wider at the ſummit. You paſs through it, by a flight of ſteps, to a little chapel, called del Crocifiſſo, from whence there is a beautiful proſpect of the ſea. From the chapel to the church above, are fifty-nine ſteps, of which fifty-one are in the cleft of the rock; from whence, to the landing-place, are eighteen more. The monks preſent ſtrangers with little pieces of the rock, and to theſe Roman catholics pay a very great veneration, and give a ſmall offering, or alms, to the fathers; who, in return, aſſure them, that they are now poſſeſſed of an infallible cure for the head-ach, the epilepſy, hard labour, and other diſorders. Ships, as they paſs by the lower chapel, generally ſalute it with a gun, and, lying upon their oars, either pay their devotions, amidſt ſome muſic, or ſend a-ſhore a ſmall pecuniary offering to the convent, at leaſt equivalent

valent to the expence of a ſalute. It is even ſaid, that Turkiſh veſſels have often ſent a ſum of money to the monks, in conſequence of vows made for their preſervation in ſtormy weather, upon directing their devotion toward this chapel.

The Franciſcan convent here boaſts of its having been the reſidence of the founder of that ſeraphic order, as they term it. Without the Porta di Ferra, is ſhewn the place, on the ſea-ſhore, where St. Francis ſtood, when he preached with ſuch energy, that the very fiſhes miraculouſly raiſed themſelves above the ſurface of the water, liſtening to his voice. The tower of the cathedral is ſaid to have been built by Frederic Barbaroſſa, by way of expiation for the crimes he had commited. Contiguous to the door of the caſtle, which ſtands on a hill, is ſhewn the body of the famous Charles, duke of Bourbon, with a lower jaw of wood, inſerted to ſupply the place of the natural one, long ſince decayed. As this nobleman was killed in ſtorming Rome, and conſequently under the pope's excommunication, and openly in arms againſt the holy ſee, his remains were denied burial in conſecrated ground; and to leave him unburied, or depoſit his body among the common people, did not ſeem conſiſtent either with his high rank, or the eminent ſervices he had performed for the emperor; the Spaniards, therefore, determined to dry his corpſe like a mummy, and place it here, ſo that it is not at all ſurpriſing, that his face has contracted a black colour. He ſtands in a cloſet, with yellow boots on, and red facings; the ſtockings, which come but a little above the boots, are bordered with fine lace. In 1719, general Prampere, governor of the city, had this ſkeleton new cloathed in blue, with ſilver trimmings, placed a ſword by his ſide, a cane in his hand, and a hat and feather on his head.

Notwithſtanding the eulogies made on this famous warrior after his death, it is well known, that a Spa-

niard, in whoſe houſe he had taken up his quarters, ſet fire to it the next day after his death, to efface the memory of its having harboured a traitor. Formerly the officers of this garriſon, on public rejoicings, uſed to take off the duke's ſkull, and drink healths out of it; but this ſavage cuſtom having given riſe to ſeveral quarrels, ſome of which were productive of unhappy conſequences, it was intirely prohibited.

Old Capua, the pleaſures of which quite enervated Hanibal's army, lies two Italian miles from the New, on the right hand toward Naples. Of its ancient magnificence, nothing remarkable now remains, except ſome few ruins of an amphitheatre; it having ſucceſſively felt the barbarous ravages of the Vandals, Oſtrogoths, and Longobards, who levelled every thing with the ground. The diſtance between New Capua and Naples is ſixteen Italian miles; and the road lies through as charming a country as moſt in Europe. The country on each ſide is finely diverſified with gardens, vineyards, and corn-fields. In ſome places the vines climb up the lofty trees planted on each ſide of the road, and, by interweaving their luxuriant branches with thoſe of the tops of the trees, form a kind of beautiful feſtoons. In the months of February and March, ſeven ſtages in a poſt-chaiſe can hardly be travelled from morning till night; but, in the long days of ſummer, the journey from Rome to Naples, which is ſeventeen ſtages and a half, is performed, with eaſe, in two days.

[The kingdom of Naples is bounded on the north-eaſt by the eccleſiaſtical ſtate; but on all other parts, by the Mediterranean and Adriatic. Its extent from the ſouth-eaſt to the north-weſt, is 280 miles; and from north-eaſt to ſouth-weſt, from 96 to 120 miles.]

On account of its fertility, Naples is juſtly termed an earthly paradiſe; for it abounds with all ſorts of grain; the fineſt fruit and garden-productions of every

every kind; rice, flax, oil, and wine, in the greateſt plenty and perfection. In Calabria are gathered large quantities of manna, and, both here and in other parts of the kingdom, ſaffron, equal to the Oriental in value, is produced.

This kingdom alſo affords alum, vitriol, ſulphur, rock-cryſtal, marble, and ſeveral ſorts of minerals. The wool is excellent both for fineneſs and ſtrength; and it produces ſilk in ſuch abundance, as to ſupply foreign countries with its manufactures of that kind. Its wine diſputes the preference with the richeſt and moſt noted climates for that commodity. It has noble and numerous flocks and herds of cattle, and, particularly, the Neopolitan horſes are ſo famous, that the bare mention of them is ſufficient. Beſide theſe productions, the greateſt part of which is exported, and the returns made in hard coin into the kingdom; the trade in ſtuff, and excellent ſoap, is a conſiderable fund of wealth. I muſt not omit here a particular kind of manufacture, which is principally carried on at Taranto and Reggio, and took its riſe from a ſort of hairy or woolly filaments growing on a certain ſpecies of ſhell-fiſh; out of which materials, the inhabitants, having found out a method of cleaning and preparing them, at preſent knit waiſtcoats, caps, ſtockings, and gloves, reputed warmer than thoſe of wool *. This ſtuff, indeed, falls far ſhort of ſilk in ſoftneſs and fineneſs; but, on the other hand, it always retains a particular gloſs. The natural colour of this ſhell-wool is an olive-green; the muſcles on which it grows, are found in great plenty about the iſlands of Malta, Corſica, Sardinia, and in the gulph of Venice.

Among the natural curioſities of the kingdom of Naples, may be accounted alſo the *lapis Phrygius*, or *Pietra fungifera*, as it is commonly called; which,

* A ſhell, with a pair of gloves of this manufacture, are to be ſeen in the Britiſh Muſeum.

when laid in a ſhady and damp place, ſpontaneouſly produces, in a few days, fungi, or champignons, according to the magnitude of the ſtone; and theſe may be eaten. But it is a miſtake to imagine, that this vegetable is produced purely from a ſtone; the lapis Phrygius being no other than a conglomerated hard aſſemblage, compoſed of earth, rotten box-wood, and the filaments of ſeveral plants, under which the champignon-ſeeds lie concealed, and theſe ſo very minute, as, of themſelves, to be hardly diſtinguiſhable from duſt, unleſs by the help of a microſcope. But that, even in this natural production, fungi are generated from homogeneous ſeeds, is evident from hence, namely, that, if a fungus be not left to ripen ſo long on ſuch a ſtone till it has ſhed its ſeeds, the ſtone, at laſt, quite loſes its vegetative quality. Warm water is poured upon this lapis Phrygius, particularly to forward the vegetation of the ſeeds; for it penetrates into the ſmalleſt interſtices, dilates the pores of the ſtone, cauſes a fermentation in the incloſed ſap, and thus warms the ſeeds, that they ſpeedily germinate. Spring is the ſeaſon for theſe ſtones, when in their natural poſition on the earth, to produce champignons; but, if laid in pots, and covered with ſome earth, in order to impart the neceſſary moiſture to them, they yield them at all times of the year. They are met with in great plenty, and of all ſizes, in the lower parts of the eccleſiaſtical ſtate, and further on near Fondi, Gaeta, Iteri, about Naples, and other parts of that kingdom *. The warmth of the climate, and richneſs of the ſoil in Italy, is very proper with a ſuitable moiſture previouſly given it to produce truffles, potatoes, morels, champignons, and the like vegetables, of an uncommon largeneſs.

The fiery eruptions of mount Veſuvius, often ſtrike a terror into the neighbouring country; but as

* An account of the muſh-room ſtone, was publiſhed ſome few years ſince by Dr. Hill.

every

MOUNT VESUVIUS with its Eruption

every thing which ſeems to be noxious, brings alſo ſome advantage with it; ſo this mountain, by the ſulphureous and nitrous particles with which it manures the ground, and the heat of its ſubterranean paſſages, contributes, not a little, to its uncommon fertility: the ſame effect is obſervable from mount Ætna, in Sicily. Thoſe are obſerved to be the moſt fruitful parts, where great quantities of ſulphur, ſalt, ſaltpetre, and other minerals are found. But, where there are no fiery volcanos in ſuch places, the fermentation and ebullition of thoſe inflammable ſubſtances would be productive of the moſt dreadful effects: whereas, at preſent, they find ſome vent, and make frequent diſcharges. As it is found alſo from experience, that this country is ſubject to fewer earthquakes, and thoſe leſs fatal in their effects, after the eruptions of the ſubterranean matter through the mouth of Veſuvius; ſo the inhabitants are not at all alarmed at ſeeing the vernal exploſions of this mountain, when they are not violent; nor is the air, by that means, rendered more unhealthy; but, on the contrary, Barra, lying at the foot of Veſuvius, and near the ſea, is remarkable for its ſalubrity, beyond many other places.

The upper part of Veſuvius is, indeed, intirely covered with aſhes and ſtones, but its lower parts produce three ſorts of coſtly wine, namely, Vino Greco, yellow muſcadel, and the well known Lachrymæ Chriſti, as it is called: the ſecond ſort has the moſt agreeable flavour, but will not bear any long exportation. At Pietrabianca, a bottle of it is ſold at a carlin and a half, or about ſix-pence. The vino Greco is the produce of vines tranſplanted hither from Greece, and which have anſwered very well. The Lachrymæ Chriſti takes its name from the drops of juice which fall from the grapes when full ripe.

This year, as early as the end of February, mount Veſuvius began to emit flames. The ſmoke might be ſeen about three ſtages diſtant from Naples, and

riſing directly up in the air like a large black pillar, till the wind had broke and diſſipated it. This happened every three or four minutes, after which time, the top of the mountain might be plainly ſeen, till a new eruption came on, for a few minutes, caſting out the aſhes, ſtones, and ſmoke. The various agitations of the ſmoke, by the wind, have cauſed ſome perſons to imagine, that they beheld ſeveral kinds of frightful figures, ſo that it is not ſurpriſing, that, according to Dio Caſſius, lib. xvi. in Veſpaſian's time, a variety of giants was ſeen in it. The ſmoke is not immediately diſperſed as ſoon as it comes out of the mountain, but expands itſelf in long ſtreaks thro' the ſky, reſembling thick clouds: in the night-time, almoſt after every exploſion, a ſhort fiery pillar was ſeen to ſhoot up from the mountain, but extinguiſhed before it fell down again. Probably, this effect only proceeded from the ignited ſtones thrown up in a perpendicular direction, the greateſt part of which, eſpecially in calm weather, fall down again into the caverns whence they iſſued. After waiting, to no purpoſe, for eight days, till the eruptions of the mountain ſhould abate, at the expiration of which time, it was rather to be apprehended that they would become ſtronger, and laſt longer, than I propoſed to ſtay at Naples; on the 14th of March I reſolved to ſet out and viſit this mountain, notwithſtanding its fiery exploſions.

The parties, to go upon ſuch an expedition, muſt not be over numerous, as not only hackney-horſes are ſcarce at Naples, but the peaſants (whoſe aſſiſtance is abſolutely neceſſary on ſuch occaſions) living on the mountains, are too few to attend on a large company. The diſtance from Naples to the foot of Veſuvius (here commonly called Monte di Somma, either from Plutone Summano, or from its height or ſummit, called Sommita, or from an adjacent manor called Somma) is five Italian miles, including the circuit round the bay, to the foot of the mountain, from whence

whence to the ſummit is near three miles farther. It ſeemed formerly to have been conſecrated to Jupiter Tonans, as appears from an inſcription at Capua, mentioned by Parrini, *Jovi Veſuvio Sacrum.* D. D.

Mount Veſuvius, like Parnaſſus, conſiſts properly of two hills or mountains; though that which lies on the right, as you return from Naples, only emits fire and ſmoke. The valley betwixt thoſe hills is about a mile long, and extremely fertile; the height of the burning ſummit, which is the loweſt of the two, is computed to be eleven hundred fathoms above the ſurface of the ſea. This mountain, by a ſudden eruption, in the year 1631, laid waſte all the neighbouring country; and a warning, or caveat, was cut in ſtone in the Latin tongue, and ſet up at Reſina, a village within three miles of Naples, to admoniſh the inhabitants to fly in time, when threatened with an eruption.

This unfortunate event, in 1631, reached three miles on the ſea-coaſt, namely, to Torro del Greco, whereby three convents, and other buildings, were entirely deſtroyed.

From Reſina, the acclivity of the ground increaſes; but you may ſtill continue on horſeback. Here are ſeveral ſtones ſcattered about, as memorials of its former devaſtations, and are half calcined; but the greateſt part of them have been gathered by the peaſants, to make fences for incloſing their vineyards. It is aſtoniſhing to think of the impetuoſity by which ſuch huge bulks of four or five hundred weight have been thrown ſeveral Italian miles diſtant from the hill.

At laſt you arrive at the aſcent of the mountain, where it is impoſſible to ride any farther, being covered with aſhes and cinders. Here the horſes are left to the care of the ſervants, and ſhoes ſubſtituted for boots, for the more expedition on foot. Near this a hermit hath made himſelf a mean habitation, where he continues till the danger of the mountain

becomes ſo formidable as to drive him away. As travellers return from the mountain fatigued, this hermit ſtands ready with a flaſk of wine to refreſh them, for ſome trifling gratuity, as his order does not prohibit him from taking money.

The peaſants of the adjacent villages ſwarm here to attend ſtrangers, and often more than are neceſſary; which makes them ſo aſſiduous, that they often quarrel with each other for their chance, as it may be called. A traveller ought, therefore, to carry fire-arms on theſe occaſions, they being a baſe thieviſh crew, and wear at their ſides a ſort of cutlaſs. They are, beſide, ſo void of ſhame, that while the travellers are reſting themſelves, they jeer one another with their obſcene and villainous pranks. During the ſhort time we continued at the ſkirts of the mountain, they boaſted they would conduct us to the top; nay, to the very mouth of this vulcano; but the higher we aſcended, the more timorous they grew, and at every little blaze which iſſued from the mountain, implored the aſſiſtance of the Virgin and St. Januarius; telling us the danger we were expoſing ourſelves to: ſo that we were obliged to encourage them to keep up their ſpirits. They wear leathern belts, which travellers take hold of, in order to render their aſcent more eaſy. If the two peaſants who go before, are not ſtrong enough to drag them up, one goes behind and ſhoves. Every prudent perſon ought to agree firſt, before he engages theſe hirelings, and, at diſmiſſing of them, to add a ſmall gratuity, as they have otherwiſe been known to have proceeded to a mutinous rudeneſs.

The mountain being ſteep, and covered with black aſhes, the aſcent is very difficult; for the aſhes cauſe you often to ſlide ſeveral ſteps downward; and, in places clear of aſhes, the ruggedneſs of the cinders is attended with equal difficulty. That ſulphur lies here a foot deep, as a certain author aſſerts, I never could perceive; but among thoſe droſſy clods and cinders,

cinders, I met with ſome red and yellow ſubſtances, ſeemingly impregnated with ſulphur. You cannot follow in the ſteps of your guide, the aſhes filling up the impreſſion made by the foot.

It has often been known, that from this volcano has iſſued a flood of lava, or compoſition of ſulphur, metals, minerals, and the like, to the great damage of all the contiguous parts. The ſcoria of this ejected matter lies ſtill one layer or ſtratum upon another, with large ſtones projecting above the ſurface, which, in their courſe along the fiery river, were ſtopped by their inequalities, and fixed in the melted matter, gradually hardened; for had the ſtream been intirely fluid, it would have ſettled and cooled in a more uniform ſurface. In the year 1694, the country was viſited with one of theſe fiery rivers of lava, and the burnt ſtones, though forced under the melted matter with poles, immediately emerged again. Theſe ſtreams or currents are not thrown up from the mountain, like the ſtones, but pour down, as from an inclined veſſel; ſo that it ſeems as if ſuch an effuſion muſt proceed from the whole cavity, the receſſes of the mountain of melted ſubſtances being abſolutely full. Some, from a pretended calculation, have aſſerted, that during the eruption in the year 1694, ſo great a quantity of this igneous matter was diſcharged, that in ſome places the ſurface was ſixty ells above the ſurface of the ground; and that if the whole had been accumulated in one maſs, it would have equalled, in bulk, the mountain from whoſe bowels it was emitted.

About half way from the ſummit of the mountain, we met with ſtones at leaſt an hundred weight, glowing hot, which, when broken, had exactly the appearance of red-hot iron. They contained a heat ſufficient to ſet paper on fire; and our guides affirmed, that they had juſt been ejected from the mountain. I ſaw about ten or fifteen of theſe, but none either tumbling down

down the mountain, or in motion in the air. As we proceeded farther, our ears were ſaluted with the moſt horrid noiſe, reſembling the exploſion of a whole battery of cannon at a diſtance; and under our feet we perceived a rumbling, like the continual boiling of a large cauldron. Upon making a hole in the aſhes ſome inches deep with a ſtick, a ſenſible heat was immediately emitted, and, in ſome places, greater than one's hand could bear. At ſeveral places we perceived the ſmoke to iſſue out, as it were, through ſmall fiſſures. I was at a loſs, for a long time, what to make of little round holes that appeared in great numbers about the ſize of thoſe made by the finger; but, at laſt, I found them to be receptacles for waſps and hornets, who, finding themſelves oppreſſed with cold, retire hither in the night-time. At laſt, after many weary ſteps, we reached the place where the largeſt volcano was formerly ſituated; but it is now not only choaked up, but by frequent eruptions covered with a round pile of aſhes and lava. Here the increaſe of heat was very ſenſible, eſpecially at every exploſion, when the aſhes flew ſo ſtrongly in our faces, that we were obliged to hold ſomething before them, to defend our eyes. The ground alſo was ſo hot under our feet, that the ſlag burnt the very ſoles of our ſhoes: here our ears were not alarmed with the dreadful noiſes we heard when aſcending the mountain, but every eruption was attended with a whizzing noiſe, like that of a great number of rockets thrown up at once. The multitude of ſtones, the clouds of ſmoke, and other materials thrown up into the air, reſemble the ſpringing of a mine, and totally obſcure the ſky. Moſt of the ſtones, eſpecially when of any conſiderable weight, fall again perpendicularly into the abyſs from whence they were projected, and, probably, this is often repeated, till they are, at laſt, thrown without the verge of the aperture. Great quantities, however, fall on the ſides, and roll down with ſuch a hideous noiſe as to ſtrike the ſpectator with

with terror. As the wind drives the ſmoke, aſhes, and ſtones generally more one way than another, a perſon has thereby an opportunity of chuſing a favourable ſtation; but, if the eruptions are violent, you cannot approach any ſide with ſafety. We could perceive no flames in the day-time, and, very poſſibly, the heat we felt, at each exploſion, proceeded from the melted lava and ignited ſtones projected into the air, which, at night, appear like red-hot bullets.

According to Pompeius Sarnella, biſhop of Biſceglia, the upper mountain firſt appeared on the 26th of September 1685. I imagine we might have about eight hundred paces ſtill to aſcend over ſharp ſtones and deep aſhes: but, at the time we were at the foot of the mountain, the eruptions ſucceeded each other every two or three minutes, ſo that we muſt have ſtood out upward of eight ſhocks before we could have reached the top. But the hazard, which continually increaſes, the nearer you approach to the ſummit of the mountain, becoming evidently greater, and it being impoſſible to perſuade the peaſants, our guides, to proceed any farther, we agreed to return. In all probability, had we ventured to the aperture of the mountain, we ſhould have ſeen only ſmoke and vapour. It is, therefore, very ridiculous for travellers to pretend, that, during an eruption of the mountain, they have been at the top, and, looking down the hollow abyſs, have obſerved it all on fire, and running together, with great violence, like the ebullition of ſulphur, bitumen, and metal in a furnace. Some ingenious friends, of unqueſtionable veracity, who have been, ſeveral times, at the top, when the mountain was ſtill, have aſſured me, that, by reaſon of the ſmoke, they could but very ſeldom ſee the bottom of the cavity; and, when they did, it was ſubject to great variation, for ſometimes it was of a prodigious depth, and, at other times, hardly more than a hundred feet, according to the diverſity of the riſing or falling of the melted matter from the laſt eruption,

by

by the induration of which, the bottom is formed. Some travellers are ſo daring, as to venture a conſiderable way down into the cavity; but actions of this kind can be productive of no real advantage, and, about two years ago, proved fatal to an Engliſh gentleman, who loſt his life by his temerity. If, ſoon after an eruption, a ſtone be rolled down the aperture, it is followed by a frightful noiſe, and a cloud of ſmoke. It is two hours labour to climb to the top of the mountain, but you return much eaſier, and in leſs time; for one often ſlides down upon the aſhes upward of four paces at a ſtep. Some days afterward, as the wind ſometimes drives abundance of aſhes into the city of Naples, they have recourſe to proceſſions, and the invocation of St. Januarius, in whom, as their guardian upon all ſuch occaſions, the inhabitants repoſe a particular confidence: though, of late years, for their better ſecurity, they have given him the archangel Michael as an aſſociate. Their devotion, it muſt be allowed, is very well grounded, if what they ſay be true, that, immediately upon the meer expoſing of the ſaint's head, after the proper ſupplications have been offered to him, the wind has ſhifted, and the ſmoke been, conſequently, removed from the city, and the fury of the burning eruptions abated: ſo that it is not at all ſurpriſing, that the governor of the Capella del Teſoro, belonging to the cathedral where the reliques of this ſaint are preſerved, has cauſed a large medal to be ſtruck, on one ſide of which is St. Januarius, and on the reverſe are the two phials, in which his miraculous blood is kept, and under them a garland.

Sextus Aurelius Victor, and other hiſtorians, who affirm, that it was in the reign of Veſpaſian, the fiery eruptions of mount Veſuvius were firſt obſerved, may be eaſily confuted from Strabo, who lived in the time of Auguſtus: and it is alſo falſe, that Pliny the elder loſt his life on this mountain. For, from the account given by Pliny the younger, concerning his uncle's

uncle's death, it is evident, that he was far enough from Veſuvius, and being very fat, and troubled with an aſthma, he was ſuffocated by the groſs and ſulphureous air.

Since the birth of Chriſt, hiſtorians have recorded upward of twenty memorable eruptions of mount Veſuvius; but it is probable, that, during all that time, the number muſt have been much greater: one of the moſt violent was that juſt mentioned, which happened in the reign of Titus Veſpaſian, and deſtroyed the two cities of Herculaneum or Heraclea, and Pompeii, which formerly ſtood near Naples.

Dio Caſſius ſays, that the aſhes, during that eruption, were driven as far as Africa, Syria, and Egypt, and even at Rome the ſun was darkened by them.

The great variety of minerals, and other ſubſtances, thrown out by Veſuvius, is a ſufficient proof of the internal conſtitution of this vaſt hollow, and whence its fiery eruptions ariſe. For, upon mixing quick ſulphur and filings of iron together, and kneading them to a paſte, with the addition of a little cold water, this maſs is not only immediately heated, but it breaks out into a perfect flame. Lemery had once an artificial volcano, of this ſort, in his garden at Paris, which ſpontaneouſly took fire; and modern chemiſts have carried their improvements ſo far, that by the bare mixture of two liquids, previouſly prepared for that purpoſe, they can produce flame. When the ſea is calm, a great deal of petroleum is often found floating on its ſurface, at Reſina Torre, (two ſmall places near mount Veſuvius and the ſea) which the fiſhermen take up with pieces of ſponge, and ſell to the apothecaries. That mount Veſuvius has a communication with the ſea, experience plainly ſhews, the waters being ſurpriſingly abſorbed, in 1681, as a prelude to the eruption of the mountain, ſo that ſeveral veſſels, afloat before, were left dry. Alſo, by what happened in the year 1698, when the ſea ſuddenly ebbed twelve paces, and the mountain diſcharged a

large torrent of bituminous matter; on the return of the ſea to its former height, and a ceſſation of the igneous diſcharge, great quantity of ſhells, and other teſtaceous ſubſtances, were found along the ſhore, half burnt, and emitted a ſulphureous ſmell. Parrini and Boccome affirm, that, in a violent eruption of mount Veſuvius, hot ſea-water, fiſh-ſhells, and ſea-weeds, have been ejected by that mountain.

This volcano, however, affords ſeveral freſh ſprings, of which ſome are conveyed to Naples, by a beautiful aqueduct, to the great conveniency of the inhabitants. Theſe waters have not the leaſt heat in them, and a cold wind is felt to blow from ſeveral fiſſures and chaſms of the mountain. I ſhall further remark, that, though a new hill has riſen on the ſummit of Veſuvius, over its former aperture, yet it is ſtill leſs than its former height; of this we have an ocular demonſtration. The ſame may be ſaid of mount Ætna.

The climate of the city of Naples, and the ſouth part of that kingdom, is ſuch, that little or no winter is perceived there, and garden-ſtuff and vegetables are in ſeaſon all the year: ice is ſeldom ſeen in the level country, or plains; and, in the laſt five years, ſnow was known to fall but twice, and then it diſſolved as ſoon as it touched the ground. The inhabitants of the mountains make it their buſineſs to gather ſnow, and carry it to Naples, where it ſupplies the want of ice for cooling their liquors. The extream ſummer heats never fail of being tempered with cool breezes in the evening, which are ſpent in taking the air on foot, and in carriages, after being confined, within doors, during the ſultry heat of the day.

It will not be difficult to form a proper eſtimate of the fertility of this kingdom, and the riches of the country; for, conſidering how long it has been under a foreign government, which, by contributions, troops, wars, and other circumſtances, muſt neceſſarily have drained it of large ſums, yet it is ſtill in a much better condition than many of the ſtates in Italy;

Italy; and capable, by proper meaſures, of affording new ſources of wealth. The tobacco-farms, alone, produce near thirty thouſand ducats annually; but, amidſt its fertility, and other natural advantages, the kingdom of Naples labours under many heavy inconveniencies. Beſide the calamities it is ſubject to, from the frequent eruptions of Veſuvius, it alſo ſuffers greatly by earthquakes, particularly the ſouthern borders of the kingdom, in all parts of which are aſtoniſhing remains of cities, once famous in hiſtory, but now almoſt without a name.

Another diſagreeable circumſtance, but common to moſt parts of Italy, is occaſioned by the ſwarms of lizards, eſpecially of the green kind, which abound almoſt every where: in the ſpring, hundreds of theſe are ſeen baſking themſelves on the roofs, and crawling up and down the walls, ſo that no door or window can be left open, without the room being filled with them: the green lizards are very nimble, and have a fine, bright, ſleek ſkin, and beautiful eyes, but are intirely harmleſs. About Fondi, Capua, and Gaeta, are a noxious kind of lizards, vulgarly, but improperly, called tarantulæ, whoſe bite or ſting is attended with great danger: they are brown, larger than the green ſort, and, when deprived of their tails, reſemble a toad. The ſcorpions are a greater nuſance; they harbour not only in old walls, and under ſtones, but infeſt houſes in this country, ſo that, in ſome places, it is cuſtomary to make bedſteads of poliſhed iron, and to place them at ſome diſtance from the wall, to prevent theſe vermin from getting into the beds. It is true, they ſeldom hurt, unleſs they are firſt aſſaulted, which may eaſily happen, either by turning one's ſelf in bed, or moving a leg or arm in one's ſleep: the ſureſt remedy againſt the ſting of theſe noxious creatures, is to bruiſe the animal, and bind it faſt on the wound; or, if that cannot be done, the beſt way is to foment it with oil of olives, in which dead ſcorpions are infuſed, applying warm bandages to the part; and, at

the ſame time, to give the patient theriaca, with generous wine to raiſe a gentle perſpiration. This oil is likewiſe a ſpecific againſt the ſting of the ſpider ſolifuga, in the northern parts of Italy: this creature has little or nothing of that venom which appears in the hotter climates, in Malta and Africa. The venom or poiſon of the viper hath alſo the ſame gradations, according to the proximity of the country to the equator. Modern authors have aſſerted, that the ſcorpion being ſurrounded by fire, and perceiving the flame to approach nearer, and the heat more intenſe, and finding no way to eſcape, turns up his tail, and ſtrikes himſelf in the head. This aſſertion appeared to me very ſuſpicious, and made me think, that this pretended ſuicide was no more than the natural motion of the animal on ſuch occaſions. Being at Naples, I was reſolved to bring this vulgar error to the teſt of repeated experiments, which proved that it was only a mere fiction.

Another plague, peculiar to the kingdom of Naples, chiefly in the ſouthern parts, is the tarantula; ſo called from the city of Taranto, in the neighbourhood of which they abound, and are the largeſt and moſt venomous. Pliny and other writers call them *phalangius*. The perſon bit by this ſpider is called, by the Italians, *Tarantolati*; and their extravagant viciſſitudes of ſhrieking, ſobbing, laughing, dancing, are very well known. Few of theſe patients can bear the ſight of black or blue, but ſeem delighted with red and green objects: they are alſo ſeized with an averſion to eating fruit and vegetables. A melancholy ſilence, and a fixed eye, are the firſt ſymptoms by which the bite of the tarantula diſcovers itſelf: muſic is then immediately called in to the aſſiſtance of the patient, to rouſe him to a violent motion, and, by that means, to procure a ſtrong perſpiration; but neither the ſame tunes, nor the ſame inſtruments anſwer the ſame purpoſes, with regard to the different patients. The tarantolati dance and ſkip

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as long as there is any venom left to be expelled: this exercise and cure sometimes takes up five or six days. It is not to be supposed, that they are continually dancing for so many days; but when nature is exhausted, and the music suspended, the patient is put to bed, well covered, and such cordials given him, as promote perspiration, and chear the heart. The patient, upon his recovery, remembers nothing of what passed during the disorder. If the cure be not perfectly effected, and the poison intirely expelled, the same symptoms never fail to return the succeeding year, especially during the summer heats; and some have laboured under these terrible disorders at intervals, for ten, twenty, or even thirty years, and others during their whole lives: nor are instances wanting of persons, who, meerly from a sense of their incurable disorder, or from its melancholy effects, have destroyed themselves. Women, on account of their long cloaks harbouring such vermin, are more liable to be bit than men: the bite of a tarantula causes a small red swelling, not unlike that occasioned by the sting of a wasp. In the dog-days, and during the intense heats of summer, the tarantula is most dangerous, especially those found in the plains; for those found in Tuscany do not produce such mischievous effects as that kind found in Apulia.

In the island of Corsica are neither wolves nor vipers, whereas its tarantulas and scorpions are extreamly venomous.

But, among the worst creatures in this fine country, some reckon its inhabitants in general, who are of a treacherous, distrustful, cruel, and unsteady disposition. Though it is no easy matter to give national characters, it is certain, however, that the history of Naples, almost beyond any other, yields numerous and deplorable instances of the extream depravity of human nature. Tophana, the noted female poisoner, from whom the Aqua Tophana took its name, is still in prison here, and most strangers, out of curiosity, go to see her: she is an old little woman, who had

belonged to ſome religious ſiſterhood, for which reaſon her life has been ſpared; though ſhe ſent many hundred people out of the world, and, in particular, was very liberal of her drops, by way of alms, to married women, who would, it may well be ſuppoſed, have no great regret at getting rid of diſagreeable huſbands. From four to ſix drops of this liquid is a quantity ſufficient to do a man's buſineſs, and ſome affirm, that the doſe may be ordered ſo as to take effect in a determinate time. This water is ſtill privately made at Naples, under the name of Aquetta di Napoli. But ſince lemon-juice has been found to be a kind of antidote againſt this water, it is not now in ſuch high repute. But all the antidotes, hitherto found out, preſuppoſe the potion to have been recently adminiſtered, or, upon any ſuſpicion, previouſly guarded againſt by ſuch preſervatives.

The voluptuous manner of living among the inhabitants of this country has been remarked even in ancient times. With regard to the preſent times, it muſt be allowed, that in no place are the abandoned licentiouſneſs and impudence of proſtitutes carried to ſo great a height as in this city. This entirely corrupts the young people; and even the clergy, not being ſubject to the civil power, and connived at by their ſuperiors, leſt the ſacred function ſhould ſuffer the ſmalleſt diſparagement, are but indifferently careful to ſet a good example.

The common people in this country are ſo lazy, as to prefer beggary or robbing to labour. But in the city of Naples they are more induſtrious, and ſeveral manufactures flouriſh among them. It is a common ſaying here, that the viceroy, in order to keep this country quiet, muſt take care to provide three things which begin with an F, namely, *feſte*, *farine*, *forche*, feaſts, meal, and gibbets; the people being exceſſive fond of public diverſions, clamorous upon any ſcarcity of corn, and ſeditious, unleſs awed by examples of ſeverity. Among the public entertainments, is the proceſſion, with four triumphal cars, on the four Sundays

Sundays immediately preceding Lent; the firſt loaded with bread, the ſecond with fleſh, the third with all kinds of vegetables, and the fourth with fiſh. Theſe are piled up almoſt as high as a houſe, with a band of muſic on the top, and guarded by armed tradeſmen, till they are given up to be pillaged. But what draws the greateſt concourſe of people at Naples, is the caſtle of Cocagna, or Cucagna, as it is called; which is a regular piece of fortification, and faced all over with quarters of meat, ſhins of beef, bacon, geeſe, turkeys, and other proviſions, with which the country of Cocagne is imagined to abound. This ſpectacle is annually exhibited, and on each ſide of the caſtle is a fountain running with wine for a whole day; a party of ſoldiers is planted to guard the works till the viceroy appears in his balcony, which is the ſignal for the populace to take the place by ſtorm.

The Neapolitan nobility uſually ſpend ſome years in a frugal retirement on their eſtates in the country, that they may make a more ſplendid figure, for a while, in the city: for which reaſon they are always running into extreams, though their fortunes are not conſiderable enough to ſupport ſuch profuſion. They are ſo numerous, that in the kingdom of Naples are reckoned a hundred and nineteen princes, a hundred and fifty-ſix dukes, a hundred and ſeventy-three marquiſſes, forty-four counts, and four hundred and forty-five barons, all vaſſals to the crown. A ſpot of land, from which many of them have the title of marquis, has hardly an income of fifty dollars a year.

The number of regular forces now quartered up and down throughout the kingdom, amounts to four thouſand men, which is very far from being ſufficien to keep this nation in awe, in caſe of the approach of any enemy.

With regard to the currency of coin in this country, a Spaniſh piſtole, or an old French Louis d'or, go here for forty-five carlini. The papal money is alſo current, and three paoli are equal to four carlini.

By a ducat, ſimply ſo called, is meant an imaginary coin of account, equivalent to ten carlini.

The city of Naples lies in 41° 20′ north latitude. Its walls, which moſtly conſiſt of hard, black, quarry-ſtones, called Piperno, are nine Italian miles in circuit; but, including the ſuburbs, between eighteen and twenty miles. Though Naples has not ſuch fine palaces as Rome or Genoa, it has not many ſuch mean houſes, as, in other cities, diſgrace the moſt beautiful ſtreets. The roofs of the houſes are flat, and ſurrounded with elegant baluſtrades. The ſtreets are alſo very well paved, and moſtly conſiſt of broad free-ſtone; but they have no ſlope from the middle, or kennels to carry off the water. The beſt ſtreet, for breadth and length, is la Strada di Toledo, but not a ſingle palace, of any note, is to be ſeen in it. It is between twenty and twenty-three common paces broad, and five hundred in a ſtraight line, after which it runs in a gentle curve. Were the ſtreets lighted at night, it would be both an ornament to the city, and a great ſecurity in walking through them.

[Mr. Sharpe is very full in the particulars he gives, and the remarks he makes, reſpecting the city and inhabitants of Naples; a few of which we ſhall ſelect.

"The road from Rome to Naples is bad enough, the inns are ſtill worſe; nay, worſe than thoſe on the Loretto road; for, in the town of Loretto, there was good accommodation; but all the way to Naples we never once crept within the ſheets, not daring to encounter the vermin and naſtineſs of thoſe beds. I attempted to pleaſe myſelf with the conceit of travelling the ſame road that Horace did in his journey to Brunduſium: but my ſenſations were too ſtrong for my fancy. The ſwampy ſoil and marſhes on the right-hand, with a ſtring of barren mountains on the left, for ſcores of miles together, may amuſe, but cannot delight a traveller. Did we not know that ancient Italy was infinitely more populous than it now is; did we not know that populouſneſs renders a country

country rich and chearful, I ſhould have ſuſpected thoſe maſters of the univerſe had, in their haughtineſs, and, from a contempt of all other nations, called theirs the Garden of the world: for, beautiful and fertile as ſome parts of it are, the amazing quantity of barren mountains, extending from almoſt the one extremity to the other, ſhould ſeem to deprive it of that character: and, however bold the aſſertion may appear, I think England a better reſemblance of a garden than Italy; and ſhould not heſitate to oppoſe our verdure and incloſures, to their myrtle and orange-trees, which laſt, by the bye, are not to be ſeen in the winter, except in the ſouthern parts of Italy.

Whilſt I was in England, I never heard the words northern climate pronounced, but they conveyed to me an idea of barrenneſs and imperfection. I had always conceived, that vegetables and garden fruits attained a flavour and ſavourineſs in the more ſouthern climes, unknown to the latitude of 52°; but, to my great ſurpriſe, I do not find that any of their herbage is equal, in taſte and ſweetneſs, to that which grows in our gardens; and, what is ſtill more ſurpriſing, few of their fruits excel ours; I believe none, except their water-melons, their grapes, and their figs.——

From Capua, (about four miles from the ruins of the ancient Capua) the road to Naples is very pleaſant; the gardens and vineyards on each ſide are well cultivated; however, the diſtrict of Capua does not anſwer to the idea we have of its luxury in the times of Hannibal, if I may judge from the great difficulty I found of procuring a morſel of dinner in that town.

Some parts of the Alps exhibit a moſt delightful and tremendous proſpect, and were the firſt great object I met with amongſt the marvellous. I think the city of Venice floating on the water, with its beautiful adjacent iſlands, may be ranked as the ſecond; and I will venture to mention St. Peter's as the third,

though it partake not of beauties derived from nature, being a meer work of art; but, above all, I admire the heavens, the earth, and the ſea of Naples. The iſlands, the mountains, the bay, the buildings, and the ſlope on which the buildings ſtand, render the view of this city enchantingly pretty. Since my arrival, we had bluſtering weather, and more thunder and lightning than I ever knew in July, in our latitudes; but the ſea is ſo ſheltered that there is no horror in the ſcene, and the ſtreets are ſo well paved, that they become clean and dry in a few hours after a deluge. I can imagine, and am told, that the heats of the ſummer are dreadful, but, thank God, they are not to be my concern; I am to enjoy the ſweets only of a Neapolitan winter, and, as far as I can judge, they are unſpeakable to a man who ſuffers in his lungs from moiſture and cold. Damps are little known in this place, neither furniture nor walls ſuffer from that circumſtance; and for temperature of the air, ſuffice to inform you, that, in order to write this letter comfortably, I chuſe to open the windows. Could an aſthmatic man jump from London to the lodgings I have taken, though at any riſk of his neck, he would do well to venture; but I cannot ſay it would be worth while to go and return as we do, through ſo much filth, and ſo many ſufferings from bugs, lice, fleas, gnats, ſpiders, &c.——

You tell me, two or three huſbands are lately ſeparated from their wives, and bemoan the degeneracy of the age in theſe inſtances. We here read with aſtoniſhment that the examples are only two or three in ſo large a kingdom. Were Italians to ſeparate either on the account of indifference or gallantry, there would be almoſt as many divorces as marriages. It appears to us, that, becauſe ſome ſeparate where there is no affection others may remain together becauſe there is affection, a paſſion in a manner almoſt unknown betwixt huſbands and wives in this climate. When I paſs ſo ſevere a cenſure on the ſtate of matri-

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mony in these kingdoms, do not believe that I speak from a spirit of detraction, or without good grounds: I believe I can much more satisfactorily solve this phænomenon, than the ingenious Montesquieu does the different characters of different nations, from the various latitudes in which they are situated, &c. How is it probable the husbands and wives should have any esteem, much less love for each other, when they are always brought together without the least participation of their own? The fathers never consult the liking of the young people, but look forward to the endowments of the next generation, which are comprised in two words, fortune and family. All that I have here said is so literally true, that it very seldom happens the parties know one another before the marriage articles are drawing up, and, perhaps, do not visit twice, before the day of consummation.

Bad as the above system is, it would not be sufficient to diffuse universal unhappiness through the domains of Hymen: chance and good sense would now and then render this sort of union agreeable, and even friendly; but that abominable and infernal fashion of taking a cicesbeo so soon after they have quitted the altar, is a never-failing measure to estrange whatever affection might otherwise have sprung up. Many people in England imagine the majority of cicesbeos to be an innocent kind of dangling fribble; but they are utterly mistaken in the character; nor do I find that it is understood here that the ladies live in greater purity with their cicesbeos than with their husbands; and, generally speaking, with much less. To say the truth, I myself have seen princesses, dutchesses, and their cicesbeos, visiting with the same unconcernedness, as an honest citizen and his wife do; nor, after a little habit and use, do they afford me more matter of speculation. To give you an idea in one word, how much the mode of inseparableness is established, suffice it to say, that if you invite five ladies to dinner, you of course lay ten plates, as

each, for a certainty, brings her ciceſbeo with her. You are not to imagine, that when I ſpeak of an invitation of ladies, that a ſingle woman is ever thought of: nor are there more than two unmarried ladies in this metropolis, who viſit; all the others are locked up in monaſteries.

Children here have very little tendency to ſupport the friendſhip and harmony of the married ſtate; with us, the joint intereſt of both father and mother in their little ones, with perhaps the blended features they each diſcover in their progeny, does not contribute in a ſmall degree to heal any accidental breaches, or at leaſt, to make them live on good terms for the ſake of their poſterity. In Italy, a certain knowlege of every wife's attachment to a lover, extinguiſhes all ſocial affection, and all fondneſs for the offspring. It is only the eldeſt born, who the huſband is ſure belongs to him; and for that ſecurity, it is generally requiſite, the birth ſhould take place the firſt year, as the women ſeldom hold out longer without a ciceſbeo; indeed how ſhould they? for a huſband will not wait on his wife to a public place, and it is not the faſhion for women to go, as in England, without men. I have been told, by a grave Neapolitan old gentleman, the fault is intirely on the ſide of the huſbands, who are fickle from the nature of the climate, and cannot continue conſtant to their wives many months; ſo that the poor women are driven into this meaſure: but, whether the practice ariſe from levity or compulſion, the conſequence is dreadful to ſociety, if there be any real delight, any charms in virtue, and mutual love.——

Mr. Sharpe gives us the following account of the theatres at Naples. —"A ſtranger, upon his arrival in ſo large and celebrated a city as Naples, generally makes the public ſpectacles his firſt purſuit. Theſe conſiſt of the king's theatre, where the ſerious opera is performed, and of two ſmaller theatres, called Theatro Nuovo, and the Theatro de Fiorentini, where

where they exhibit burlettas only. There is alſo a little ſhabby kind of a play-houſe, where they perform a comedy every night, though the drama has ſo little encouragement at Naples, that their comedies are ſeldom frequented by any of the gentry, but ſeem to be chiefly an amuſement for the populace.

The king's theatre, upon the firſt view, is, perhaps, almoſt as ſtriking an object, as any man ſees in his travels. The amazing extent of the ſtage, with the prodigious circumference of the boxes, and height of the cieling, produce a marvellous effect on the mind, for a few moments; but the inſtant the opera opens, a ſpectator immediately perceives this ſtructure does not gratify the ear, how much ſoever it may the eye. The voices are drowned in this immenſity of ſpace, and even the orcheſtra itſelf, though a numerous band, lies under a diſadvantage. Upon the whole, it muſt be admitted, the houſe is better contrived to ſee than to hear an opera. It is not to be omitted, amongſt the objections to the immenſe largeneſs of the houſe and ſtage, that, in windy weather, you would imagine yourſelf in the ſtreets, the wind blows ſo hard both in the pit and boxes; and this ſeldom happens without cauſing colds and fevers.

There are ſome who contend, that the ſingers might very well be heard, if the audience were more ſilent; but it is ſo much the faſhion at Naples, and, indeed, through all Italy, to conſider the opera as a place of rendezvous and viſiting, that they do not ſeem in the leaſt to attend to the muſic, but laugh and talk through the whole performance, without any reſtraint; and, it may be imagined, that an aſſembly of ſo many hundreds converſing together ſo loudly, muſt entirely cover the voices of the ſingers.——

An Engliſhman wonders at this behaviour of the Italians; he comes with a notion that they are all enthuſiaſtically fond of muſic; that there is ſomething in the climate which gives them this propenſity, and

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that their natural genius is nurſed and improved by a muſical education: upon enquiry, he finds his opinion almoſt groundleſs; very few gentlemen here practiſe the fiddle, or any other inſtrument, and all the young ladies are placed in convents, where they remain until they marry, or take the veil, and where muſic is no part of their education; whereas, in England, the fine ladies have alſo an acquired taſte, the effect of aſſiduity and cultivation.——

It will be natural, then, to aſk, after this account, how it happens that Italy furniſhes all Europe with muſicians? The anſwer is, that the infinite quantity of muſic exhibited in their churches and chapels, provides bread, though the wages be ſmall, for a prodigious number of performers; and, as trade is deſpicable, and laborious employments are held in deteſtation, parents are induced to bring up their children to this profeſſion, which they can do at a ſmall expence: for there are ſeveral hundred youths brought up to muſic, in their conſervatorios, or charitable foundations. Now, where there are ſo many hundreds in continual practice, it is not ſtrange that emulation and genius ſhould, every now and then, produce an excellent performer, who, if he be well adviſed, will certainly ſet out for England, where talents of every kind are rewarded ten-fold above what they are at Naples, except in the ſingle inſtance of the firſt claſs of opera ſingers, who are paid extravagantly.

Notwithſtanding the amazing noiſineſs of the audience, during the whole performance of the opera, the moment the dances begin, there is a dead ſilence, which continues as long as the dances continue. A ſtranger, who has a little compaſſion in his breaſt, feels for the poor ſingers, who are treated with ſo much indifference and contempt: and I find, by their own confeſſion, that however accuſtomed they are to it, the mortification is always dreadful; and they are eager to declare how happy they are when they ſing

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in a country where more attention is paid to their talents.

From the regard ſhewn to the dances, a perſon would ſuppoſe that a ſuperior excellence was to be expected in this art; but Naples does not, at preſent, afford any very capital performers, nor do the dances which have been brought on the ſtage this ſeaſon, do much honour to their taſte. They are, in general, tedious, with incidents and characters vulgar and buffooniſh.

The Neapolitan quality rarely dine or ſup with one another, and many of them hardly ever viſit, but at the opera; on this account they ſeldom abſent themſelves. It is cuſtomary for gentlemen to run about from box to box, betwixt the acts, and even in the midſt of the performance; but the ladies, after they are ſeated, never quit their box the whole evening. A lady receives viſitors in her box one night, and they remain with her the whole opera; another night ſhe returns the viſit in the ſame manner. In the intervals of the acts principally betwixt the firſt and ſecond, the proprietor of the box regales her company with iced-fruits and ſweet-meats. Beſide the indulgence of a loud converſation, they ſometimes form themſelves into card parties; but, I believe, this cuſtom does not prevail ſo much at preſent as it did formerly. There is a notion in England, that the Italians frequently ſup in their boxes, and that, by drawing the ſhutters in front, they may be in private; but there are no ſuch ſhutters, and the practice of ſupping is ſo rare that I have never ſeen it.——

The two burletta opera houſes are not in much requeſt, except when they happen to procure ſome favourite compoſition, the grand opera being the only objects of the Neapolitans; which, indeed, has ſuch pre-eminent encouragement, that the others are forbidden by authority, to bring any dancers on their ſtage without a ſpecial licence, leſt they ſhould di-

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vert the attention of the public from the king's theatre. I must not omit a singularity, in relation to the women dancers at Naples, that, in consequence of an order from court, in the late king's time, they all wear black drawers. I presume it was from some conceit on the subject of modesty, but it appears very odd. I shall not enter into any detail of the two houses; but their dresses, scenery, and actors, are more despicable than one could possibly imagine.

The play-house is hardly better than a cellar, and is really very much known by that name, being usually called the *cantina* (cellar.) You descend from the street down ten steps into the pit, which holds seventy or eighty people when crouded, each of which pays a carline, that is four pence halfpenny, for his admittance. There is a gallery round the pit, which is formed by partitions, into ten or twelve boxes. These boxes holding four persons conveniently, let for eight carlines. Under these discouragements it will not be difficult to conceive that the scenes, the dresses, the actors, and the decorations of the house, must be very indifferent: it will not, however, be so easy to imagine the shabbiness of the audience, which chiefly consists of men in dirty caps and waistcoats in the pit, for the boxes are generally empty. All the Italian gentlemen and ladies are very indelicate in the article of spitting, never making use of a handkerchief, or seeking a corner for that purpose; but in the *cantina*, their nastiness is offensive to the last degree, not only spitting all about them, but also on every part of the wall, so that it is impossible to avoid soiling your cloaths. This habit is carried by some to such excess, that I cannot but ascribe the leanness of many Neapolitans, and the sallowness of their complexions, to the abundance of this evacuation.

The drama is so little cultivated in Italy, that I believe they seldom or never act a tragedy; at least,

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I have never yet heard of ſuch a repreſentation, nor has it been my good fortune to ſee a comedy of more than three acts. The principal entertainments ſeem to ariſe from double entendres and blunders, miſtaking one word for another, and even from dirty actions, ſuch as ſpitting or blowing the noſe in each others faces; juſt as we ſee practiſed in England on the ſtages of mountebanks, and on the outſides of the booths in Bartholomew-fair: but what appears moſt eſſential to the delight of a Neapolitan audience, are two or three characters, ſuch as Punch and the Doctor's man, who ſpeak the dialect of the lower people, which is unintelligible to a foreigner, however well he may underſtand pure Italian; and it is chiefly by theſe characters that the company is recreated.

It would conduce much to the improvement of the manners and literature of this people, were ſome of the quality to give their protection to the ſtage. It cannot be doubted that a Mæcenas would now, as formerly, in the ſame climate, call forth the poetic ſpirit; and it is a little wonderful this event does not take place, as there is a kind of propenſity amongſt them to patronize comedy: for, during the carnival, there are three or four plays repreſented ſeveral nights, by private perſons, and by convents, at their own expence, which meet with great applauſe. They perform with remarkable humour and exactneſs; nor do the fathers ſcruple to wear women's dreſſes, and appear in very laſcivious characters.——How extreamly capricious, that the ſame mother-church ſhould ſuffer her ſons to play at Naples, and deprive the poor French comedians of Chriſtian burial at Paris!"

His remarks on the people are no leſs pertinent and amuſing.---" The populouſneſs of Naples is ſo remarkable, that a ſtranger, the firſt time he paſſes through ſome parts of the city, would imagine the people were aſſembled in the ſtreets on ſome extraordinary occaſion; but the truth is, that ſome thouſands

ſands of the populace (called the Lazoroni, or Black-Guards) have no other habitation than the ſtreets, and much the greater part of the other portion, having no employment, either from the want of manufactures, or their natural propenſity to idleneſs, are ſauntering in the ſtreets from morning to night, and make theſe crouds, which are not ſeen in other places, but upon feſtivals, elections, &c. It is computed that Naples contains three hundred, or three hundred and fifty thouſand inhabitants; and I ſuppoſe it is the only metropolis in Europe which furniſhes its own inhabitants. All the others are ſupplied with people from the provinces, the luxury and expenſiveneſs of large cities being ſo great an impediment to marriage, and populouſneſs, that they would all, in the ordinary courſe of nature, be depopulated in a few years, were they not annually recruited from other parts. But in Naples the caſe is different, from a ſingular cuſtom amongſt the gentry of hiring married, in preference to unmarried ſervants. In Paris or London, very few ſervants can hope to be employed who are not ſingle, and therefore an infinite number of this claſs of people paſs their lives in celibacy; as the inſtances are but rare in thoſe cities where footmen and maid-ſervants can ſupport themſelves after marriage by a different occupation.

In Naples it is almoſt an univerſal faſhion to keep their men-ſervants at board wages, not admitting them to ſleep in their houſes; this naturally leads them into marriage, as it gives them a ſettlement ſo eſſential to the character required by all ranks of maſters. But what ſeems ſtill more to facilitate matrimony, in this order of people, is the prodigious number of young women ready to accept the firſt offer; for in Italy they are not taken into ſervice as in England: a nobleman who keeps forty men-ſervants, has ſeldom more than two maids. This circumſtance, with the difficulty a woman has to acquire her living here by any other means, is the rea-

ſon why they ſeldom make an objection to the certain poverty attending matrimony. The ſwarms of children in all the ſtreets inhabited by the poor, are ſuch as will neceſſarily reſult from this practice; and as a married couple, though they have ſix or ſeven children, never occupy more than one room, the extream populouſneſs of Naples muſt, conſequently, follow from ſuch cauſes.———

The Lazeroni, or black-guards, are ſuch miſerable wretches as are not to be ſeen in any other town in Europe; perhaps amongſt the aſhes of our glaſs-houſes in London you may find ſome not unlike them; but here the number is ſaid to be ſix thouſand, not one of which ever lies in a bed, but upon bulks, benches, &c. in the open ſtreets; and, what is ſcandalous, they are ſuffered to ſun themſelves, a great part of the day, under the palace walls, where they lie baſking like dirty ſwine, and are a much more nauſeous ſpectacle. Being almoſt naked, they ſuffer extreamly in cold weather, and were the climate leſs mild, they would certainly periſh. The convents at Naples are rich, and make a practice of diſtributing broth and bread, once a day, to the poor who apply for charity; and it is meerly by this charity that the Lazeronis principally ſubſiſt, though by pilfering and begging, ſome of them acquire enough to appear healthy and robuſt.———

I can venture to declare, that the ſtreets in London appear like a deſart, compared with many in Naples. But if I wonder at the fullneſs of their ſtreets, how ſhall I deſcribe their Vicaria, their Weſtminſter-hall? If I remember well, Mr. Addiſon ſays, that when a Neapolitan does not know what to do with himſelf, he tumbles over his papers in order to ſtart a law-ſuit; but, ſincerely, if the kingdom of Naples were as extenſive as the commonwealth of Rome, when at its higheſt pitch of glory, and every cauſe were to be tried in the capital, the thouſands of lawyers you ſee here would anſwer to that idea; but how

how they are ſupported is to me a problem. The firſt time I went to the Vicaria, I was mortified to have ſet out ſo late from home, finding the ſtreets crouded with advocates in their way to dinner; but notwithſtanding the difficulty of threading the multitude, who were pouring out in ſuch numbers, I found, when I had puſhed into the hall, almoſt as much preſſing as we uſually meet with the firſt night of a new play in our London theatres. What a bleſſed country, where all who are not princes or beggars, are lawyers or prieſts!

The manner of burying their dead in Italy is at firſt very ſhocking to an Engliſhman. Their cuſtom is, to carry the corpſe, dreſt in his uſual wearing apparel, with his face expoſed, on an open bier, through the ſtreets, to the church where the ſervice is read; after which it is ſtripped, and at a convenient hour buried; but there is a pride and rivalſhip among the middling rank of people, in dreſſing out their dead children for this exhibition, which is truly ridiculous. The other day there paſſed under our window the body of a boy, about eight years old, whoſe figure and face were as hideous as the ſmall-pox could make them: would you believe, the parents had dreſſed him in a fine laced hat, bag-wig, blue and ſilver cloaths, &c. and, above all things, had not forgot to ſtick a ſword on! I do not in the leaſt doubt but the friends found a real conſolation in the prettineſs and richneſs of the corpſe, and were amongſt their neighbours more occupied with this idea, than with that of the eternal abſence of the child.——I have not had the good fortune to meet with an Italian yet, who is well enough read in the hiſtory and cuſtoms of his country, to inform me of the origin of this practice; but I ſhould conjecture, that it was at firſt deſigned to prevent foul play. The reality of every man's death is now evident to the whole pariſh; and I ſuppoſe ſome ſuch imaginary evil was the ground of this conceit; but it is a faſhion I muſt condemn;

for the aſpect of death ſhould never be ſuffered to become familiar to the common people, with ſo much brimſtone in their veins as the Neapolitan mob have; ——but there are ways to render men capable of butchering a man and hog with the ſame *ſang froid*. One would think, that at Naples the police had cultivated this art; for the moſt atrocious parricides are ſeldom puniſhed here. I think the laſt four years have furniſhed but four examples of executions; and as if a fatality were to attend all their judgments, two of the four proved afterward to have been innocent. If a murderer touches a church wall (and many walls are church walls in this city) before he is ſeized by the officers, holy church will not admit him to be hanged."——]

The harbour of Naples is ſpacious, and, for its greater ſafety, has a mole, about five hundred paces in length, and alſo a light-houſe. The large harbour, or *Porto della Cita*, is divided by the mole from the Darſena, which is behind the *Caſtella Nuovo*, where commonly lie four galleys, the ſailors and ſoldiers of which are obliged, every Lent, to come to confeſſion, and receive the ſacrament. After the devotions of the firſt galley, follows a day of reſt; after thoſe of the ſecond, a like interval, and ſo on. In the evening, when the proceſſion, uſual on ſuch ſolemn occaſions, is over, or when the hoſt is expoſed, all the galleys honour it with a ſalute.

[Mr. Sharpe's account of the galley-ſlaves runs thus. ——"The ſlaves in the gallies are chained two and two, and may be thought to ſuffer from lying on the decks; but their condition is far preferable to that of many of the poor, who lie in the ſtreets; beſide that they have a certain allowance of bread from the king, and even ſome cloathing; but above all, and what renders the life of a poor Neapolitan happy, they are, in a manner, exempt from labour, for very few are employed in cruizing, or other buſineſs: what work they do aboard the veſſels, is chiefly

for their own benefit, and I may say, luxury. If a taylor, a shoemaker, or any other handicraftsman earns a few pence, he puts it into his pocket, and purchases some rarity, the government, as I have intimated before, furnishing him with bread. The galleys lie very near my lodgings, and I have diverted myself with speculating on the lives and manners of these slaves. The Neapolitans are not a gay mercurial people, but those aboard the gallies are by no means graver than those out of the gallies; and a man who has visited them so frequently as I have done, will never afterward, when he means to picture extreme misery, represent it as the proverb does, in the shape of a galley-slave. I have seen a musician aboard, entertaining them with vocal and instrumental music, whom I supposed one of their gang; but, upon enquiry, found he was a poor man, they paid for his performances when they were disposed to be merry: and I do not doubt but this poor man stiled those we call wretches, his good masters. If then so sober, so phlegmatic a nation as Italy, finds such delights aboard a galley, what do you think of the lively skipping Frenchmen in the gallies at Marseilles?"]

Naples is provided with many fountains, which are a very great ornament to it, though the water in most of them is but indifferent. The finest among these is that of Medina, opposite to the *Castello Nuovo*, the upper bason of which is supported by the three Graces. The Neptune standing upon it with his trident, and several other figures eject great quantities of water.

Of all the palaces in Naples, the chief is that of the viceroy; and, with regard to its beauty, it is a sufficient encomium to say, it is the work of that celebrated architect, *Car. Fontana*.

Castello del Nuovo has its name from its oval figure, and stands in the water on a rock, joined to the continent by a bridge, two hundred and twenty paces in length.

length. It is said, formerly, to have joined to the firm land, and was anciently the palace of Lucullus; but altered to its present form by the Norman kings, on which account it was for a long time called the Norman castle. The castle is supplied with fresh water by means of some stone conduits, supporting several marble figures, representing animals of all kinds The water is conveyed from the city under the bridge to the castle, where there is a reservoir for receiving it.

The third castle, which commands the city of Naples, is that of St. Elmo, or St. Eramo, so called from a church dedicated to that saint, which formerly stood on this spot. It stands upon an eminence toward the west, and is in the form of a star, with six rays. The fortifications were chiefly erected by Charles V.

The subterraneous passages of this place are very spacious, and hewn out of a rock, so that they are bomb proof; and, on that account, a great quantity of military stores are deposited here. The castle can likewise be supplied with provisions from *Castello Nuovo*, by means of a subterraneous communication, at present walled up. In the upper part of St. Elmo's castle, are seven cisterns for receiving water; and under the vaults a reservoir large enough for two gallies to sail in. The water in the latter is always extreamly cold, and is drawn from it by a bucket.

The arms of the city being a horse, there formerly stood one of brass near the church of *di Santa Restituta*, of an extraordinary size; the vulgar have a notion that it was cast by Virgil, whom they will have to have been a magician. They had also superstitious notions of the great efficacy it had in all distempers incident to horses, which were brought from all parts, and led round this statue: so that, at last, in the year 1322, Maria Caraffa, archbishop of Naples, to abolish so silly a custom, destroyed the statue, and from the metal cast a large bell for the

cathedral. The head is ſtill entire, and reſerved as a memorial in the Caraffa family, among a collection of ſtatues and bas-reliefs. Charles, king of Naples, having made himſelf maſter of the city after eight months ſiege, ordered a bit to be put in the mouth of this horſe, as an emblematical repreſentation of his having tamed the Neapolitans.

To ſuch influence, reſpect, and opulence, have the clergy of this kingdom attained, that more than once they have been ready to ſeize the civil power, and intermeddle with affairs quite foreign to the cure of ſouls. But with regard to outward ceremonies, the devotion of the Roman Catholics of this kingdom is not ſo violent as in many provinces in Germany: at the elevation of the hoſt in the churches, or in the ſtreets, when carried to a ſick perſon, none of any other religion is compelled to kneel to it. They make little difficulty with travellers about eating fleſh in Lent; on the contrary, the inn-keeper's firſt queſtion is, even before they have alighted, what the company would pleaſe to eat; and, in ſome places, fiſh, and the like meagre meals, are not ſo acceptable to an hoſt, as from theſe he cannot make out any conſiderable bill.

The vivacity and acuteneſs of the Neapolitans (as they do not always meet with a ſatisfactory ſolution of their ſcruples in religion, and want an opportunity of better information, either by books or verbal inſtruction) ſometimes carry them into wild ſyſtems, and very often into atheiſm; and the more they are under a neceſſity of concealing their notions of this kind, the deeper root they take, ſo that it is with great difficulty that any of theſe are reclaimed.

Moſt of the churches here have, indeed, but ill-contrived roofs and ſorry fronts; and moſt of the marble monuments within them fall very much ſhort, in extraordinary ſize, of thoſe frequently to be met with at Rome; but, in other reſpects, with regard to their beauty and richneſs, hardly any other Roman Catholic

Catholic country can equal them; ſo that only the jewels and coſtly altar-furniture, amount to ſeveral millions of dollars. It muſt be acknowleged, to the honour of the clergy here, that they are extreamly complaiſant to ſtrangers, and give themſelves a great deal of trouble to gratify their curioſity, in ſhewing them every thing. It would be a work of time to ſee all the churches, the number, both of the parochial and conventual, amounting to three hundred and four.

S. Agnello is famous for a crucifix in the chapel belonging to the family of Monachi, which reproached a debtor for denying, ſome little time afterward, a ſum of money he had formerly borrowed in its preſence.

Behind the high altar, in the cathedral, which is detached from the reſt, and entirely of a fine red porphyry, are two ſilver doors before the ſhrine, where is kept the head of St. Januarius, with two glaſs or cryſtal phials, containing ſome of his blood, which is ſaid to have been gathered up by a Neapolitan woman, the very day that ſaint ſuffered martyrdom. The external form of theſe reliques is drawn on the outſide of the ſilver tower or ſhrine: beſide the three uſual times in the year, for expoſing them to the veneration of the people, the like is alſo done on emergent occaſions of famine, peſtilence, violent earthquakes, or any other public calamities, in which the favourable interpoſition of St. Januarius is thought neceſſary. The pretended liquefaction of the dried blood in the phials, as ſoon as brought near the head, is a thing very well known; and particularly every firſt Sunday of May, trial is made with it; the Neapolitans being ſtrongly perſuaded, that on the ſucceſs of this miracle depends the whole proſperity both of the king and country throughout that year: whereas, from the blood failing to liquefy, they have the moſt dreadful apprehenſions, and immediate re-

courſe is had to proceſſions, public flagellations, &c. in order to avert the impending danger.

The ſubſtance in the phials is of a browniſh red colour, and looks like balſam of Peru, which may eaſily be liquefied. On the day this miracle is to be performed, the blood is placed amidſt a great number of lights; when the phial which holds it, being within another ſmaller, and about an inch in length, is applied to the mouths and foreheads of vaſt numbers of people, who croud to have that happineſs; the prieſt, all the time, turning it a thouſand different ways: ſo that, by the warmth of his hand, the heat of the lights, the effluvia from ſuch crouds of people, in a hot ſeaſon of the year, and laſtly, the warm breath of the devotees, who kiſs it, together with other circumſtances, it may eaſily be imagined, that a previouſly condenſed fluid may be reſtored to a ſtate of liquefaction. At length, however, the prieſt cries out, *Il miraculo e fatto.* "The miracle is performed." But this miracle is not peculiar to the blood of St. Januarius; the like is alſo ſaid to be done by that of St. John the Baptiſt, St. Stephen, St. Pantaleon, St. Vitus, and St. Patricia, in the reſpective churches of Naples, where theſe reliques are kept, and commonly on the days dedicated to thoſe ſaints. Over the entrance of the old veſtry, belonging to the above-mentioned *Capella del Teſoro*, is a buſt of St. Januarius, in touchſtone, before which are two ſmall phials, half filled with a red kind of liquid. The ſilver ſtatues, chandeliers, lamps, altar-cloths, and other utenſils, with which the new chapel is crouded, are valued at upward of a hundred thouſand ſcudi.

S. Genuario extra Mœnia, or *ad Fores*, is alſo called *ad Corpus*, the body of St. Januarius having been firſt interred there; and cloſe by it is the entrance into the catacombs, which, of the four hitherto diſcovered at Naples, are the moſt ſpacious and beſt preſerved.

Such

Such as are of opinion that these subterraneous vaults were made by the primitive Christians for places of retreat, from the violent persecution of the Pagans, may easily be confuted from a bare inspection of the Neapolitan catacombs, which are hewn out of a rock; and consequently so great a work could not have been done privately, or without a vast expence: not to mention, that during the superiority of the Pagans, the number of Christians, either in Rome or in Naples, was not so considerable as to accomplish it in a short time. The sandy soil at Rome, perhaps, would not admit of making these subterraneous passages wider than what we actually find them; but in the neighbourhood of Naples, the case is quite otherwise, where the work was formerly carried on through a rock; they are not only very lofty, and arched, but so broad, that six persons abreast may walk in them.

That the Romans buried their deceased, long before the establishment of Christianity, is beyond dispute; nor could the Christians want such spacious repositories for their dead. The bodies are here deposited along the sides of the wall, in small cavities, in five or six rows one over another, and the cavity, when full, was closed up with a marble slab or tiles; but as most of these are now removed, fewer Heathen inscriptions are to be found here than in the catacombs at Rome. The bones, said to be those of the primitive Christians, have been removed into the consecrated vaults of the churches; the bones that now lie heaped up here being chiefly the remains of those who died of the plague in the year 1656. At the entrance of the first vault, in St. Genario's catacombs, is a marble bas-relief of St. Januarius, in a reclining posture, to point out the spot where this saint has been buried so many centuries. Behind it is the marble seat of St. Severus, contiguous to the grave wherein he was first deposited.

Near this are the tombs of Agrippina, Corenzo? and other ſaints, together with a moſaic altar placed in a ſmall cavity in the wall. They tell you, that in moſt places there are three paſſages, conſtructed one over another: but, be this as it may, thoſe branching out are very narrow, and in many parts walled up, to prevent robbers from making uſe of them as their retreats. Here is one particular vault of ſuch a height, that its top cannot be diſcerned by the light of the flambeaux. In another large empty vault, which our guide told us was the cathedral in the primitive times, are two large pillars, which ſupport an arch hewn out of a rock; and near them an ancient baptiſtry.

Every curious traveller, who is deſirous of reaping a proper advantage from his travels through Italy, ſhould not omit ſpending ſome days in obſerving the country round Puzzuolo, Cuma, &c. In the road leading from the ſuburbs of Chiaia to the *Grotto del Monte di Pauſilypo*, on an eminence to the left, is a garden, now in the poſſeſſion of Paolo Ruffo, where are the ruins of an ancient mauſoleum. It was originally in the form of a pyramid, but the lower part, which is all now remaining, reſembles a large oven; but a guide will be neceſſary to find the way, which, toward the cave of Pauſilypo, is ſo narrow, and runs along ſuch a high precipice, that it is dangerous to perſons ſubject to ſwimmings in the head. This piece of antiquity is ſaid to be the tomb of the poet Virgil, but without any foundation for ſuch a conjecture. In the wall, within, are ten ſmall niches or cavities, intended for the reception of urns.

In going by water from Naples to Puzzuolo, not far from cape Pauſilypo, you paſs by a dome, hewn out of a rock, ſuppoſed to be the remains of a temple of Venus, though vulgarly, for what reaſon I know not, called *la Scuola di Virgilio*.

Formerly, in going from Naples to Puzzuolo, it was neceſſary to croſs mount Pauſilypus, which was famous

famous for its delightful proſpect; but at preſent that trouble is ſaved by a broad ſubterraneous road hewn through the mountain in a ſtraight line. The entrance at each end is near a hundred feet high; but toward the middle, much lower. On each ſide of the mountain, near the middle, two large vent-holes for air and light, are cut through the roof of this grotto. The light, however, is not ſufficient, and the duſt very troubleſome. The bottom of it was, in the time of Pedro de Toledo, viceroy of Naples, paved with broad ſtones like the city, and is cleaned ſeveral times a year, when it is pretty free from duſt. The breadth is between eighteen and twenty feet, ſo that two carriages may conveniently paſs one another. The length of this ſubterraneous paſſage is about three hundred and forty-four *cannæ*, or ſomething above half an Italian mile. Near the middle of the paſſage, on the left, is a ſmall chapel or oratory hewn out of the rock, in which a lamp is kept conſtantly burning. The vulgar aſcribe this grotto to Virgil, whom they will have to have been a magician. The Neapolitan writers in general pretend, that it was the work of one Cocceius. Seneca, in his fifty-ſeventh letter, complains greatly of its duſt and obſcurity. Poſſibly, the cutting of a road through the mountain might not at firſt be thought of; but the large quantity of ſtones that were, from time to time, hewn out of it to ſupply the buildings of Naples and Puzzuolo, might occaſion ſuch deep evacuations on both ſides, that at laſt, for the benefit of travellers, they determined to penetrate through the intermediate ſpace, and open a paſſage through the bowels of the mountain. That this paſſage is the effect of human induſtry, is evident from the traces of chiſſels and other tools. The earthquakes which have made ſuch havock in theſe parts, have hitherto ſpared this uſeful work.

At coming out of the grotto of Pauſilypo, the road turns on the right-hand, and brings you into a

delightful country, decorated with vineyards, through which you pass to the *Lago d'Agnano*, of a circular figure, and about an Italian mile in circumference. In some parts of it, about high-water, is a strong ebullition; and, on approaching near it, the motion of the water is perceptible, and possibly proceeds from the violent ascent of the effluvia, but without the least degree of heat. On this lake stand the sudatories of St. Germano, consisting of some apartments built of stone, where the heat and sulphureous vapour arising from the earth, easily cause a profuse sweat.

Within less than a hundred paces of these salubrious sudatories, is a small natural cavity, known by the name of *Grotta del Cane*, or, *the Dog's Grotto*; a dog being the animal commonly pitched upon, to shew the surprising effect of the vapour in this cavity.

It is about twelve feet in length, five broad, six high, and twenty paces distant from the lake of Agnano. The ground at the top and on the sides, is of a dusky green colour; and the vapour ascending in it, is condensed into very clear drops, unless, as this effect is not always constant, these rather proceed from the rain-water collected from the hill above it.

This grotto is continually open, having no door to it. On the way to it is a hut where dogs are kept purposely, to shew strangers the effects of this cave. The owner of the dog, going into the cavern, holds the creature forcibly down to the ground, when, in a minute and a half, or two minutes time, he is seized with violent convulsions, which continue for a minute and a half longer, till at last he lies quite motionless. The man indeed, during the operation, is almost on his knees, but keeps his head up as high as possible, that the vapours, in their ascent, may not affect him. The dog, having lain between two and three minutes, in all appearance dead, is thrown into an adjacent lake, where, in half a minute, he shews some signs of life, and continues giddy for about a minute

minute after he is taken out, and reels in walking: of a ſudden recovers, and leaps on his maſter with the utmoſt joy and fondneſs. It muſt however be obſerved, that if any creature be too long in the grotto, it dies irrecoverably; and that ſome animals can endure it much longer than others.

Properly ſpeaking, it is not the water, nor any particular quality in the lake of Agnano, that recovers the dog when ſeemingly dead, but the freſh air, in which alone, though much ſlower, the animal is found to come to himſelf. In this caſe, the water has the ſame effect as on a perſon in a ſwoon, by invigorating the reſpiration, the entire ſuppreſſion of which would otherwiſe be followed by certain death. The effluvia which float copiouſly near the bottom of the grotto, and never riſe higher than ten inches, become mortal, probably by their ſubtilty ſtopping the circulation of the blood; and this is alſo evident from the diſſection of a frog which died in this cavern, not the leaſt air being perceivable in its lungs.

On the ſame account, and for want of denſe air, or from a ſtagnation of it, a lighted torch immediately goes out, when lowered from the upper part of the grotto to within ten inches of the bottom; and not only the flame is extinguiſhed, but even the ſnuff; and the ſmoke, being preſſed by the denſe air above, is obſerved to make its way out at the mouth of the grotto forward, not in a perpendicular, but horizontal direction, at the diſtance of about ten inches from the bottom. To this rarefaction of the air it is owing, that a loaded piece, when placed at the bottom of this grotto, will not go off, nor will the powder take fire; which laſt is, however, effected when a quantity of powder is ſet on fire by means of a train laid on a narrow board, whereby the vapour at the bottom is driven out of the grotto.

About three Italian miles from the extremity of the main land, lies the iſland of Caprea, ſufficiently noted

noted for the diſſolute life of Tiberius in his infamous retreat.

On the right, nearer to Puzzuolo, lies Monte Secco, on which are only a few ſmall ſhrubs, and a kind of broom. The ſummit of this mountain, which was anciently in the form of a cone, is now ſunk into a concave oval, whoſe conjugate, or ſhorteſt diameter, is about 1000 feet, and its tranſverſe, or longeſt, 1246. It is generally known by the name of *Solfatara*.

A lover of natural curioſities muſt be highly delighted here, as he may ſee Veſuvius in miniature, without any apparent danger or trouble. Though Veſuvius is two German miles diſtant from Solfatara, theſe two volcanos have a communication with each other; it being obſerved, that the ſmoke, heat, and force of the ſubterraneous fire are leſs violent in Salfatara when Veſuvius rages, and affords a vent to the ſulphureous vapours; whereas, on the other hand, the heat of the former increaſes when the latter is at reſt.

On the ſurface of this mountain are ſeveral fiſſures or cracks emitting ſmoke; in proportion as they are extended, the heat is increaſed, ſo that at laſt it becomes inſupportable. A ſword, or other piece of iron, being held over one of theſe ſpiracles, a ſweetiſh kind of fluid drops from it; but a piece of paper is not the leaſt moiſtened, though confined for a long time over one of the chaſms, but becomes very dry and ſtiff. The ſtones near theſe holes and cracks ſeem to be in continual motion; and ſmall ſtones, dropped into theſe holes, are ejected to the height of twelve feet, and ſometimes thrown on one ſide, like the more ponderous maſſes from Veſuvius. In ſome places the ſand, by the force of the vapours, ſprings up and down near the ſpiracles, like the ſparkling of cyder or champaigne.

The ſtones near theſe apertures are covered with a yellow ſubſtance, reſembling the yolk of an egg boiled

boiled hard, with a white efflorescence or bloom upon it, which they say is the sal ammoniac.

At the time I visited Solfatara, some workmen were employed on a vein of a greyish kind of ashes, intermixed with whitish sulphureous stones, several feet in thickness. These ashes exactly resemble those ejected by mount Vesuvius in extraordinary eruptions, and which have been known to cover the streets of Naples five or six inches deep. They also, beside sulphur, extract vitriol, of a sapphire colour, better than that of Rome, and also the best kind of alum. The large leaden kettles, used in this operation, are not heated by a culinary fire, but by the natural heat issuing thro' the holes in the ground over which the vessels are placed. Beside these, this district yields excellent gypsum, and of the earth itself they make vases and cups, which are drank out of, and reckoned very beneficial in several disorders. The hot vapour, issuing through these apertures, is said to be of great use in pains of the eyes, ears, limbs, and stomach; the head-ach, bilious fevers, and sterility.

In this valley was formerly a boiling lake of black water, the ebullition in which sometimes rose upward of ten feet high: but nothing of this is now to be seen, nor is there any rivulet on the surface of the ground in all this plain. There are, indeed, subterranean rivers, one of which directs its course toward Puzzuolo. The soil hereabout is so hollow, that it is dangerous riding over it. On a spot near the place where the sulphureous stones are dug, I caused a hole to be made a foot and a half deep, and a stone, weighing about fifteen or twenty pounds, to be thrown into it; upon which a rumbling noise was immediately perceived under the ground, like that of thunder, or the discharge of cannon at a distance; and from the long continuance of the sound, and its various repercussions, it was natural to conclude, that it was reflected through a great many caverns. In several places, by only stamping on the ground with

with the foot, the effect was exactly like that of ſtriking againſt a vault. The ſulphureous effluvia of Solfatara frequently reach as far as Naples, and tarniſh the marble and ſilver utenſils.

The ancients, miſled by poetical fables, were of opinion that the giants were confined in the abyſs, under the Solfatara, and that the effluvia from the earth was owing to their eructations. Even Dio himſelf ſays, that theſe giants often appeared, both by day and night, before ſome dreadful eruption of mount Veſuvius. Nor has Chriſtianity itſelf baniſhed theſe chimeras; a thouſand idle ſtories are told of ſpirits frequently appearing on the borders of this mountain, and uttering doleful lamentations: whence the vulgar conclude, that theſe ſpiracles extend either to hell, or, at leaſt, to purgatory. Nor are the Capuchin monks, of a neighbouring convent, wanting in their endeavours to propagate ſuch ridiculous tales. Their church is built on the ſpot where St. Januarius is ſaid to have been beheaded. A great heat is continually perceived in this ſtructure, and principally iſſues from ſome holes before the high altar. Here is an elegant marble buſt, ſuppoſed to repreſent St. Januarius, and ſaid to be the work of a Pagan artiſt, from the mere deſcription of that ſaint, given him by the devout women who gathered up his blood. This buſt ſerves as an original for all ſculptors and painters in their ſtatues or portraits of St. Januarius.

Puzzoli is eight Italian miles from Naples, and derives its Latin name, *Puteoli*, either from a ſulphureous vapour, or the great number of *putei* or pits made here, by carrying on the ſulphur works, and digging for ſand, which was here anciently found under water, and very good for buildings.

The ſituation of the city is on a declivity, and the many beautiful ſtones thrown up by the ſea on the ſhore, are a ſufficient proof of its former wealth and

splendor. Many of them are, indeed, of a blue or red colour; but others are verde antico, porphyry, &c. and seem to have been used in mosaic works; among them are also frequently found agate, cornelian, amethyst, jasper, onyx, beryl, lapis lazuli, and the like; and many of them cameos and intaglios. This city has suffered very much from the devastations of war, inundations, and earthquakes, especially from the latter, in the year 1538.

[Mr. Sharpe gives us a ludicrous tradition relating to this place, as follows:——"I am not to tell you that St. Januarius is the patron of Naples, their guardian saint. There is a famous statue of him at Puzzoli, which the Saracens, in one of their expeditions to this kingdom, wantonly defaced, by breaking off his nose, which one of them carried away in his pocket. Upon this, storms arose, and continued blowing so violently that they could never put to sea; till providentially some of them thought it was owing to the resentment of the image, who would not be appeased so long as his nose was in their possession: upon which they threw it into the sea; and fine weather immediately succeeding, they sailed prosperously to their havens. In the mean while, the artists endeavoured to repair the image with a new nose; but neither art nor force could fasten one on: at length, some fishermen took up the original nose in their nets; but disregarding it, because they did not know what it was, they flung it again into the sea; nevertheless, the nose continuing to offer itself to their nets in whatever place they fished, they began to conceive it must be something supernatural. One of them, more cunning than the others, suggested it might be the nose of the saint; upon which they applied it to the statue, to examine whether it fitted, and immediately, without any cement, it united so exactly, as hardly to leave any appearance of a scar; in which state we now see it."——]

Puzzoli

Puzzoli has a very commodious harbour, and in it fourteen piers, rising above the surface of the water, which were, in the time of the Romans, joined together by arches. The pillars are built with large blocks of that species of stone called *piperno*, faced with brick-work; and the interstices are filled up with a very hard mortar, made with Puzzoli sand.

We now return back across the country, to Loretto, on the coast of the Adriatic. In the way between Rome and Loretto, lies the city of Spoleto, situated on the acclivity of a mountain: it is a town of mean appearance, but, like others of the lower class in Italy, contains many romantic inscriptions concerning its antiquity, and other trifling occurrences which have happened there.

Loretto is famous throughout the whole Christian world, for the *Casa Santa*, or house in which the Virgin Mary is said to have dwelt at Nazareth. It is pretended to have been carried by angels through the air, in the month of May 1291, out of Galilee to Tersato in Dalmatia; and from thence four years and a half afterward to Italy: in which country, about midnight, on the 10th of December 1294, it was first set down in a wood, in the territory of Recanati, about a thousand paces from the sea. If we will believe Turselliní, all the trees, on the arrival of this sacred mansion, bowed with the profoundest reverence, and continued in that posture till they gradually withered. But this pious wood, through the irreverence of the inhabitants, was rooted up in 1575, in order to improve the land.

A rich and devout lady, called Laureta, being at that time the owner of the place, the holy house was from her called the house of Laureta. This holy mansion did not, however, continue long in this place, the barbarities committed by banditti, who infested the road leading thither, deterred pilgrims from resorting to it to pay their devotions; so that, at the end of eight months, the angels again took it up,

up, and depoſited it on a hill, about a thouſand paces nearer to Racanati. This place belonged to two brothers, who at firſt received this invaluable preſent with the greateſt joy; but the profits ariſing from the reſort of ſo many pilgrims, and the rich offerings they brought to the holy houſe, raiſed ſuch feuds betwixt them, as terminated in a duel, in which both were killed on the ſpot. To prevent the like misfortunes for the future, the holy Virgin again directed the angels to remove her houſe a bow-ſhot further up the country, to an eminence, about two thouſand geometrical paces from the ſea, and is the place where it now ſtands. This happened a few months after it had been placed on the eſtate of thoſe contentious brothers. And it is believed, as undoubted fact, that the *Caſa Santa* had, within a year after its arrival in Italy from Dalmatia, changed its place three times in the diſtrict of Recanati.

The Roman Catholic writers are at a loſs for an anſwer to the objection, that the *Caſa Santa* had been near two hundred years in Italy, before any author of that country mentioned it. But what ſufficiently contradicts the account of the Italian monks, are thoſe given by St. Vincent and other writers, with regard to the Virgin's houſe, which they affirm was ſtill ſtanding at Nazareth, when, according to the computation of the inhabitants of Recanati, it had been long famous among them. However, after the time of pope Pius II. authors make more frequent mention of the Madonna of Loretto, to whom his holineſs in perſon offered a golden cup, in purſuance of a vow, with an inſcription on it ſuitable to the occaſion. This offering, and the omnipotence aſcribed to the Virgin Mary by his holineſs, had not the deſired effect; for he died that very year at Ancona, and even of the ſame complication of diſorders, againſt which he had recourſe to her aſſiſtance.

With regard to the dimenſions of the *Caſa Santa*, Terſellina ſays it is about forty feet long, almoſt

twenty broad, and about twenty-five feet in height; but by a more accurate ſurvey and menſuration, the houſe is actually forty-three palmi wanting two inches long in the inſide, eighteen palmi four inches broad, and twenty-ſix palmi in height. Hence it appears, that the length is thirty-one feet three quarters, the breadth thirteen feet three inches, and the height eighteen feet nine inches, Engliſh meaſure, reckoning a palmi and a half equal to thirteen inches. In the center, where the roof cloſes, it is five palmi higher than at the ſides. Formerly the roof was made of timber only; but leſt the great number of lights continually burning there ſhould happen to ſet it on fire, pope Clement VII. erected an arched roof; and to prevent any damage to the houſe, by making this alteration, and at the ſame time to ſtrengthen its foundation, it was ſtrongly compacted with rafters, planks, and cords, and ſuſpended by machines and pullies, till the walls were carried high enough to be joined with thoſe of the old ſtructure. They alſo took an opportunity of making an alteration in the doors; for there being only one entrance on the north ſide, which was the front, it was inconvenient, on account of the prodigious concourſe of people who viſited this holy manſion; and therefore it was thought adviſable to wall up this entrance, and make three others, two for the people, and a third for the clergy, and thoſe they pleaſed to introduce into the moſt ſacred part of the chapel. Theſe breaks, however, were not begun without previous faſtings, prayers, and other ceremonies, performed by the pope's order. It is pretended that the architect Nerucio, who undertook the repairing of this houſe, beginning his work before the proper preparations were performed, was ſeized with a ſudden indiſpoſition, which almoſt coſt him his life. The window on the weſt ſide, oppoſite to the image of the Virgin Mary, was alſo at the ſame time enlarged, and ſecured with bars of iron gilt. The beams, tiles, and other materials, that

that were taken away in making these repairs, are deposited under the floor of the *Casa Santa*, that they might not be carried to other places, and exposed as reliques, to the prejudice of Loretto. With this view, people are also persuaded to believe, that there are numberless instances of persons, who, by presuming to carry away clandestinely, the least bit of stone or mortar, belonging to this sacred house, have brought upon themselves diseases, and numberless other misfortunes: nor could they ever rest, till they had restored what they had unjustly taken from the *Casa Santa*. The people must therefore think it no small favour to kiss the walls of this holy house. This edifice is manifestly built of bricks, of an unequal size; though the popish writers will have it, that it is a kind of unknown stone. On the cieling is painted the assumption of the Virgin Mary; but almost defaced by the smoke of such a number of lamps continually burning in this house.

On the top of *Casa Santa* is a small tower, which the Romans cannot deny to be the work of Christians; because it doth not seem in the least probable, that the Virgin Mary had such an ornament on her mean habitation. The two small bells in the tower, are only rung in violent storms of thunder and lightning, in confidence that their sound only will disperse any tempest, and prevent its ill effects.

In the *Casa Santa* is a small place, which may be esteemed the Holy of Holies. It is separated from the other part by a silver balustrade, and has a gate of the same metal. This is said to be the spot where the holy Virgin was sitting when the angel Gabriel appeared to her. The silver balustrade was the gift of cardinal Portocarrero, and the gate of Magalotti. The window through which the angel came into the house, is shewn on the west side the holy mansion.

The image of the Virgin is of cedar, five palmi in height; and the divine infant, which is of the same wood, on her right arm, not quite two palmi.

She holds in her left-hand a globe, and two fingers of her right hand are extended, as if giving her benediction. The faces of both theſe images are covered with a kind of ſilver varniſh; but ſo tarniſhed with the continual ſmoke of the lamps, that the holy Virgin wants only a thicker upper-lip to make her a compleat negro. The garment of the holy infant is of a flame colour; but that of his mother azure, with which ſhe is ſo modeſtly dreſſed, that nothing of the ſtatue is ſeen except the face, and the tip of the toes. The mantle hanging down her ſhoulders is of the ſame colour, and diſſeminated with ſtars of gold; her hair is parted, ſome hanging on her ſhoulders, and ſome down her back. On her head is a triple crown of gold, adorned with pearls and diamonds; and a ſmaller one of the ſame kind, is placed on the infant Jeſus. Both were the gift of Lewis XIII. of France, and are valued at ſeventy-five thouſand ſcudi or crowns.

The gold chains, rings, and jewels, wherewith this image is loaded, I will paſs over, as they are ſo often varied and changed; ſeveral being frequently depoſited in the treaſury to make room for new ones. Her apparel is not always the ſame, being often varied; during the ſeven days of paſſion-week, ſhe is dreſſed in black, and every day furniſhed with a freſh ſuit. A great deal of ceremony is uſed in dreſſing and undreſſing the image; bowing with the moſt profound reverence, whilſt the ſpectators petition the ſtatue with loud invocations, the noiſe of which increaſes as the prieſts proceed in undreſſing the image; fancying, perhaps, that their cries and ejaculations muſt ſooner reach the heart of a naked virgin, than when ſhe is dreſſed. The ſculptor has taken care that the modeſty of the prieſts ſhould not be offended at the ſight of a female ſtatue naked, by adding a proper drapery. The chief ornaments with which this image is generally decorated, are 1. A jewel ſet in gold, conſiſting of thirteen rubies, ſixty-ſix emeralds, three hundred

hundred and forty-one diamonds: it was an offering of Anne, princeſs of Neuburg, and conſort to Charles II. king of Spain. 2. A gold crucifix, ſet with ſeveral large and beautiful emeralds, the gift of cardinal Paolo Sfondrata. 3. Two large pearls ſet in gold, hanging on the divine infant's head; preſented by a princeſs of Darmſtadt. 4. A crucifix ſet with diamonds, given by cardinal Mareſcotto. 5 and 6. Two other crucifixes, ſet with rubies and diamonds, offered by the cardinals Barberini and Corſi. 7. The collar and badge of the Golden Fleece, ſet with large topazes, ſapphires, rubies, and emeralds; the gift of Catherine, wife of Gabriel Bethlen Gabor, prince of Tranſylvania. 8. A large golden heart, ſuſpended on a gold chain, ſet with rubies and diamonds; offered by Maximilian I. elector of Bavaria. 9. A cluſter of diamonds, rubies, and emeralds, ſet in gold, on which is a pelican feeding her young ones with her blood, repreſented by a very large and beautiful ruby at her breaſt; an offering of the dutcheſs of Ucceda. 10. A large emerald, ſet round with diamonds and rubies, which hangs on one ſide of the infant's hands; the gift of the dutcheſs de Salviati. 11. Three admirable emeralds ſet in gold, and ſurrounded by diamonds and other emeralds; preſented by Violanta Beatrix, a princeſs of the houſe of Bavaria, and widow of Ferdinand, hereditary prince of Florence. The niche in which the image is placed, is adorned with ſeventy one large Bohemian topazes, the offering of the cavalier Capra.

On the right ſide is a gold ſtatue of an angel, profuſely decorated with diamonds and other jewels; one of his knees is inclined, as offering a golden heart, ſet with large diamonds, terminating in a flame, which glitters with rubies and pearls, with a lamp continually burning over it. This piece, ſaid to have coſt fifty thouſand ducats, was offered by Maria Beatrix Eleanora, of the houſe of Eſte, queen of king James II. of England, that by the interceſſion

of the Virgin ſhe might have a ſon. Accordingly, ſoon after, as is ſaid, her deſires were accompliſhed in a ſon, the pretender to the Britiſh crown.

On the left ſide of the ſtatue of the Virgin, is an angel of ſilver in the above-mentioned poſture, offering a golden heart, crowned with glittering pearls, emeralds, and diamonds, and like the former, terminating in a flame. This was the gift of Laura Martinozzia, widow of Alphonſo IV. duke of Modena, and mother of the above-mentioned queen of England.

On the right-hand of the Virgin, is a ſtatue of an angel, weighing three hundred and fifty-one pounds. He is repreſented, offering, on a cuſhion of the ſame metal, an infant of gold, which weighs twenty-four pounds. This was a preſent from Lewis XIII. of France, given purſuant to a vow at the birth of the dauphin, who was afterward Lewis XIV. Beſide this, there are many other images of children, both in gold and ſilver; alſo ſeveral other valuable votive pieces: but to enumerate them all, would tire the reader's patience.

The robe in which this image was dreſſed, when brought from Dalmatia to Italy, is made of red camblet, and kept in a caſket of glaſs. The cup, out of which both the Virgin and her infant are ſaid to have eaten and drank, is ſhaped like a porringer, or ſhallow bowl. It is made of earth, and glazed, but now ſet in ſilver. This veſſel is not only kiſſed, but roſaries, agni Dei, crucifixes, and paper caps, with the Virgin of Loretto painted on them, are rubbed againſt it, from a firm perſuaſion, that they become a ſpecific remedy againſt the head ach and other diſeaſes. An ague is ſaid to have been perfectly cured, by only drinking a little cold water out of this veſſel: even the oil and wax of the lamps and candles burning before the image, are not without their medicinal and anodyne qualities. Beſide the above diſh, here are ſeveral other pieces of furniture belonging

to the holy Virgin, but very mean. Under the image is the hearth, or fire-place, where ſhe uſed to dreſs her victuals, and is now called *Sacroſanctus Caminus.*

Before the holy Virgin, ſeventeen golden lamps are continually burning. Among the thirty-ſeven ſilver lamps, burning in the other part of the *Caſa Santa*, ſeveral weigh fifty, eighty, a hundred; and four of them a hundred and twenty-eight pounds. For ſupplying all theſe lamps with oil, legacies have been left, and annual penſions appropriated by the perſons who offered them. The altar ſtands in the middle of the party-wall, which ſeparates the *Sanctum Sanctorum* from the other part of the chapel. It is inſulated, and does not intercept the full view of the image of the Virgin, which ſtands high and forward in the ſanctuary of the chapel behind the altar. The Roman Catholics pretend, that this altar was made by the apoſtles themſelves, and brought hither from Galilee, with the holy houſe. On it is a quadrangular ſtone, upon which St. Peter is ſaid to have celebrated the firſt maſs. The rich *Palliotto*, embelliſhed with jaſper, *lapis lazuli* and agate, was an offering of Coſmo II. great duke of Tuſcany.

Over the window, through which the angel Gabriel entered the houſe at the annunciation, is a picture of the crucifixion, pretended to have been brought hither by the apoſtles, and ſaid to have been executed by St. Luke.

The preſent pavement of the *Caſa Santa* conſiſts of ſquare pieces of white and red marble. The walls ſeem formerly to have been plaiſtered with mortar, part of which, here and there, with the portrait of the Virgin, and a group of angels painted on it, is ſtill remaining.

The outſide of the *Caſa Santa*, notwithſtanding the mean appearance of the walls within, is ſplendidly decorated with the moſt coſtly marble, ſo contrived, as to ſerve as a caſe for it, a ſmall interval being left between the marble and the brick walls of

the holy manſion. This is partly to be aſcribed to the veneration entertained for theſe ſacred materials, and partly to an apprehenſion, that they would not admit this new unhallowed marble in contact with them, but repel them with ſuch violence, as by the ſhock to endanger the lives of the workmen; which, if we will believe tradition, formerly happened to ſome fooliſh builders, who were deſirous of ſtrengthening theſe ſacred walls by ſome new additions.

This marble ſtructure, which incloſes the *Caſa Santa*, was begun by pope Leo X. in 1514, and though not quite finiſhed, conſecrated in 1538 by pope Paul III. It was at laſt compleated in 1579, and pope Gregory XIII. had the honour of putting the finiſhing hand to this ſplendid ſtructure. It ſtands in the middle of a fine ſpacious church, which preſerves it from the injuries of wind and weather. The pilgrims commonly perform their firſt proceſſion by going round the holy houſe on their knees, though they are under no particular injunction to do this; but left to the dictates of their devotional zeal to make this kneeling circuit as often as they pleaſe. It is about fifty feet in length, thirty in breadth, and the ſame in height; and the materials employed are all of the whiteſt Carrara marble. The two longer ſides are each embelliſhed with ſix Corinthian pillars of variegated marble; and the two ſhorter, with four each. In the inter-columniations are bas-reliefs, repreſenting the moſt remarkable incidents in the life of the Virgin; between theſe ten ſtatues of the prophets, and above them the ten ſibyls. Among the prophets, on the ſouth ſide, David with the head of Goliah at his feet, is particularly admired for its curious workmanſhip; and on the north ſide is a groupe repreſenting the eſpouſals of the Virgin, and a boy playing with a dog; while his mother, with a child in her arms, beholds him with a countenance full of the utmoſt maternal tenderneſs, the expreſſion of which is truly admirable. It was deſigned and begun

gun by Contucci, but finiſhed by Rafaelle du Monte Lupone and Tribulo, which laſt artiſt alſo performed the famous ſtatue, repreſenting a man breaking a ſtick. On the eaſt ſide, in a bas-relief, exhibiting the extraordinary conveyance of the *Caſa Santa*, through the air, is a peaſant driving his aſs, the expreſſion of which cannot be viewed without pleaſure.

No perſon is admitted with a ſword, or other weapon, which muſt be delivered to an eccleſiaſtic, who ſits over againſt the door of the ſanctuary, and alſo receives the little pecuniary gratuities made for the benefit of the church. A ſcudi is ſufficient for a company of two or three perſons to give, and the like ſum is required for ſeeing the treaſury. But it is quite otherwiſe with regard to the preſents offered by pilgrims, which may be eaſily imagined to amount annually to many thouſand ducats.

The extraordinary, and almoſt divine worſhip paid by Roman Catholics to the Virgin Mary, is very well known: and ſince the veneration for reliques has, in the laſt century, been carried to an exorbitant pitch, it may be eaſily concluded, what a continual reſort of people muſt be to a houſe where the Virgin Mary was born, brought up, eſpouſed, and lived after marriage; in which alſo our Saviour's incarnation was revealed to her, where ſhe was overſhadowed by the Holy Ghoſt, and laſtly, where our Saviour himſelf paſſed a great part of his life. From this laſt circumſtance, ſome Roman Catholics, when aſked why this relique preferably to any other memorial of the evangelical hiſtory, eſpecially the holy ſepulchre, was brought away from the infidels by the miniſtry of angels and removed into Europe? anſwer, that among other reaſons it aroſe from that natural fondneſs our Saviour, like other men, always retained for a place where, in his youthful days, he had paſſed ſo many agreeable hours.

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The number of pilgrims who viſited this holy houſe, is ſaid, formerly, for ſeveral years ſucceſſively, to have amounted to two hundred thouſand. But the Proteſtant doctrine, ſince the reformation, has given a ſevere blow to the ſale of indulgencies; and even the zeal of thoſe who ſtill adhere to the Roman church, is greatly abated with regard to tireſome pilgrimages: ſo that, at preſent, the number of pilgrims who annually repair hither for the ſake of devotion, ſeldom exceeds forty or fifty thouſand. Not many years ſince, nine thouſand pilgrims were at Loretto at one time; and it may eaſily be conceived, what confuſion ſuch a number of people muſt occaſion in this little town. Some come a-foot, others ride on aſſes or horſes. The female pilgrims, whoſe circumſtances enable them to be at the expence, generally chuſe to come to Loretto in carriages; and, as large companies frequently travel together, many diverting incidents often happen on the road. As ſoon as they reach the paved way leading down a hill into the ſuburbs, they begin ſinging ſome hymn, which continues till they enter the church. But if the company be too large, the ceremony of going on their knees round the *Caſa Santa* is omitted, and they muſt make uſe of ſome other method to ſhew their devotion. The poor pilgrims are received into an hoſpital, where they are provided with beds, as alſo bread and wine, every morning and evening, for three days. The greateſt concourſe at Loretto, is from the beginning of May till the middle of July; great numbers are alſo to be ſeen in September, it having been revealed to Paulus à Sylva in a viſion, that the Virgin Mary was born on the eighth day of that month.

The large church, which entirely covers the *Caſa Santa*, is built of Iſtrian ſtone, which very much reſembles that of Tivoli ſtone, uſed at Rome. The iron grates before the ſeveral chapels in the church, were forged out of the fetters of four thouſand Chriſtians, who, by the naval victory of Lepanto, in the

time

time of pope Pius V. in 1571, were releaſed from Turkiſh ſlavery. Several confeſſionals are placed up and down in the church, with ſuperſcriptions over them, indicating in what language ſtrangers may confeſs, and receive abſolution. Above twenty Jeſuits attend conſtantly as confeſſors, and among theſe a perſon of any European nation, may find one at leaſt, who underſtands his native language.

The many maſſes founded here for ever, beſide others that are well paid for, and ſaid daily on particular occaſions, enable the *Caſa Santa* to maintain eighty chaplains, who with the canons, beneficiaries and eccleſiaſtics, viſiting Loretto out of devotion, conſtantly perform this eſſential part of the Romiſh religion. The number of the maſſes daily ſaid in the *Caſa Santa*, and in the great church which ſurrounds it, amount to a hundred and twenty-three; and in the whole year, to forty-four thouſand eight hundred and ninety-five.

The eunuchs alſo who belong to the choir of the holy chapel ſay maſſes here; and, on ſuch occaſions, carry their teſticles about them in a ſmall box: concluding, by mathematical calculation, that $\frac{99}{100}$ and $\frac{1}{100}$ are always equal to an integer This practice is ſeldom heard of at Rome; but in the upper parts of Italy is very common.

The walls of the church of Loretto were formerly hung with a multitude of pictures and votive pieces; ſome of wood, ſome braſs, and others of wax; but the number of theſe beginning to obſcure the church, and not adding greatly to its elegance, it was decreed, in the year 1673, to remove the major part of them, and apply the ſilver and gold to better uſes. In the church near the *Caſa Santa*, is ſtill a picture of a prieſt offering his entrails to the Virgin Mary. The occaſion of this picture, according to the inſcription under it, is as follows. The prieſt was by birth a Dalmatian, lived in the beginning of the ſixth century, and entertained a high veneration for the *Madonna di Loretto.*

Loretto. It was his misfortune to be taken priſoner by the Turks, and ſolicited to embrace the Mahometan and abjure the Chriſtian religion; but he not only rejected their propoſals, and oppoſed their menaces, but alſo never ceaſed to call upon the name of Chriſt, and the holy Virgin. Being aſked the reaſon for ſuch continual invocations, he anſwered, that theſe names were imprinted on his heart, and therefore it was not in his power to forbear. Upon their threatening to tear his heart and bowels out of his body, if he did not deſiſt from his invocations, and renounce Chriſt and Mary, he replied, the firſt was in their power; but the latter impoſſible for them to perform. Upon this the Turks immediately put their threats in execution; but the prieſt, in the midſt of his torture, perſiſted in calling on the Virgin Mary, promiſing, at the ſame time, a pilgrimage to Loretto. They therefore put his heart and the entrails into his hands, telling him by way of ſarcaſm, that he might now perform his vow, and carry his offering to Loretto. But, to their aſtoniſhment, the martyr roſe immediately, and with his heart and entrails in his hands, proceeded on his journey, and arrived at Loretto, where he ſhewed his mangled body; and after offering his heart and entrails, relating the whole affair, and receiving the holy ſacrament, he expired.

The Jeſuit Terſellina adds, that theſe entrails hung a long time in the church, as a memorial of the miracle; but decaying by length of time, they were taken away, and their place ſupplied by a repreſentation of them cut in wood. Pope Paul III. however, ordered the latter to be removed, the vulgar beginning to render more homage to them, than even to the Virgin Mary herſelf.

It is not improbable, that many ſilver tablets and votive pieces, which make but little ſhow, are melted down, and ſent to the mint to be coined; as alſo, that the ſuperfluous jewels, not employed in ornaments, are converted into money, and applied to better uſes: eſpecially

especially if they have been the offerings of persons long since dead, or other circumstances render any further inquiry improbable. This I know, that foreign jewellers find their accounts greatly in visiting the convents of Italy, and have purchased many rich jewels for small sums of ready money, which the Monks are very fond of, secrecy being strictly enjoined the purchasers at the same time.

In the *Sala del Tresoro*, on a stone in the pavement, is the date 1626, cut as a memorial of a thief, who, in that year, found means to convey himself into this place; but by a particular miracle, the pavement, as they say, opening under him, he sunk down to his waist, so that being unable to stir, he was easily taken, and suffered the punishment he deserved. Others tell this story with additional circumstances; but the true design of the whole is, to deter others from making any future attempts on this valuable treasury.

The inhabitants of Loretto, notwithstanding their boasts of the extraordinary and visible protection of the Virgin Mary, especially with regard to this sacred treasure, do not think it advisable to put it to the trial; for not only the window of the *Sala del Tresoro* is secured with a strong iron gate, but even the city itself also fortified; which, according to an inscription on one of the bastions, was done in the year 1521, under the pontificate of Leo X. These fortifications may prove a sufficient security to the town against any sudden attack of pirates; but are otherwise of little importance; for, in many places, the houses serve instead of walls.

Loretto is commonly without a garrison, so that it is surprising the Turks have not made greater efforts than they have hitherto done, in order to possess themselves of the precious booty deposited here. The Roman Catholics indeed allege, that in all the attempts which the Turks have hitherto made against Loretto, they have been driven off, either by an ex-

traordinary miracle, or are ſeized with a ſupernatural panic. But the true reaſon why the Turks do not make a formal attempt on this place, may ariſe from the great ſhallowneſs of the Adriatic in theſe parts; whereby the approach of large ſhips to that ſhore is rendered entirely impracticable: beſide, Loretto lying only three Italian miles from the ſea, and in an open country, no deſcent can be made with ſuch ſecrecy and expedition as not to alarm the whole country. And no ſooner is a Turkiſh ſquadron known to be at ſea, than a ſtrong garriſon is immediately ſent hither from the neighbouring country.

The annual revenue of the *Caſa Santa*, from lands and other ſettled funds and ſtipends, is by themſelves allowed to amount to near thirty thouſand ſcudi, excluſive of the preſents and offerings of devotees, which, and from the reſort of ſo many thouſand votaries, muſt be very conſiderable.

The trade of Loretto, beſide the inns, public houſes, and lodgings of ſtrangers, conſiſts chiefly in making medals, crucifixes, images of the Virgin Mary, painted paper caps, ribbands, and roſaries, which are bought up by ſtrangers, as amulets for the head-ach, fits, and other diſeaſes.

Loretto is about a mile in circumference, and has a fine proſpect toward the ſea, and a beautiful valley finely planted with trees. The ſuburb extending to Monte Reale, is finely built. In clear weather, about ſun-riſing, the mountains of Croatia, though a hundred and fifty miles from Loretto, are diſcernable.

Foreigners reſorting hither, in ſuch crowds, occaſion a great conſumption of proviſions at Loretto; and tho' your hoſt is ſure to exact upon you as much as poſſible, yet the entertainment cannot be complained of. The inhabitants are very courteous; and at the poſt-houſes between Rome to Bologna, you have much more polite uſage than in thoſe between Florence and Rome. Their frequent converſe with ſtrangers, doubtleſs, ſerves to poliſh their manners.

The

The roads in the country about Loretto, as well as the town itſelf, ſwarm with beggars, who, in ſpring, ſtrew flowers before ſtrangers, and throw ſome into the carriages, in order to obtain their charities.

The diſtance between Loretto and Ancona, is fifteen Italian miles, the road lying through a moſt agreeable plain, interſected by the rivers Muſone and Aſpido. The number of ſtreams and rivers that have their ſource in the eaſt-ſide of the Apennines, is greater than can be found in any other chain of mountains of the ſame extent.

Ancona is but a mean place, and ſtands on hilly and uneven ground, and it has its name from its ſhape, being built in an angle like that of the elbow.

The ſtature and complexion of the inhabitants of Ancona, eſpecially the fair ſex, are greatly ſuperior to the reſt of the inhabitants of Italy, ſo that they ſeem to be another people. The ſame may be obſerved of the inhabitants of Senigallia, Fano, and Peſaro as far as Remini. If it be true, that the polite and beautiful youths reſorting to the univerſities, added to the grand retinue of a court, contribute to render Leipſick, Hall, and Dreſden, the nurſeries of fine men: the ſuperior beauty of the female ſex at Fano, Ancona, &c. may, with equal juſtice, be attributed to the great number of ſtrangers and pilgrims, continually travelling through thoſe cities.

The eaſtern part of Italy is pleaſanter and more fertile than the generality of places lying on the weſt ſide; eſpecially if you include the coaſt between Genoa and Leghorn.

The whole Adriatic ſea abounds with teſtaceous and moſt other kinds of fiſh. A ſingular ſpecies of the former is the Ballani, or Ballari, found alive in large ſtones. The ſhell of this fiſh is rough and of an oblong figure, ſomewhat reſembling a date, and are thence called Dattili del Mare. They are generally found on the ſhallows near Comero, or Aonaro, ten miles from Ancona.

Rimini,

Rimini, or Araminium, was formerly a conſiderable city, but now greatly decayed, eſpecially ſince the fatal blow it received by an earthquake in the year 1671. It is, however, ſtill remarkable for ſeveral pieces of its ancient ſplendour. Without the town, toward Peſaro, is a triumphal arch, the front of which is decorated with two beautiful Corinthian pillars, and two buſts.

A few Italian miles from Rimini, you paſs a bridge over the river Cuſa, which, by Clementivi Giacomo Villani, and other learned men, has been taken for the ancient Rubicon. Two miles on this ſide Seſenatico, the road croſſes the river Fiumeſino; and ſcarce ſixty paces before you croſs the Piſatello, which likewiſe empties itſelf into the Fiumeſino. However ſmall and ſhallow the Piſſatela may appear in dry weather, it is the ancient Rubicon, ſo celebrated in Roman hiſtory, for being the limit which divided the Italian provinces from Ciſalpine Gaul. Whence the hoſtile views of Julius Cæſar, on his paſſing this river with his army, could be no longer concealed.

After paſſing Rimini, the face of the country is viſibly changed for the worſe; eſpecially between Cervia and Ravenna, where the ſoil is remarkably barren, the parts on the ſea-coaſt being covered with ſands, and the more inland country, full of moraſſes, fens, and the like.

Ravenna, ridiculouſly ſuppoſed to have been founded by Eſau, was very famous, not only during the flouriſhing ſtate of ancient Rome, but a conſiderable time afterward; being the ſeat of the Exarch, or the emperor's viceroy in Italy. But, at preſent, it hardly contains fifteen thouſand inhabitants; a ſum ſo diſproportionate to the number of convents, of which are no leſs than twenty-four in the city, that it muſt ſenſibly feel the weight of this uſeleſs load.

Among other antiquities in this city are the remains of the walls belonging to the palace of Theodoric, king of the Oſtrogoths; the upper part of it is decorated

fated with pillars, and in the lower part is a very large porphyry coffin, in which the remains of that king were depoſited. The Rotunda is ſituated without the city, on the right hand in paſſing out through the Porta Cibo. It has at preſent the appearance of an old ruined cupola or chapel; is ſixteen common paces in diameter, and its pavement, except in the midſt of ſummer, generally under water. It is ſaid to have been built in 526, by Amalaſunta, daughter to king Theodoric. The moſt remarkable part of it is the roof, in the form of an inverted diſh, and conſiſts of one ſingle ſtone, which, not many years ago, was ſplit by the lightning. It is as hard as flint, and ſaid to have been brought hither from Egypt. It is four geometrical feet in thickneſs, one hundred and fourteen in circumference, and thirty-one feet two inches in diameter, according to an account of it, written on vellum, and kept on the altar of the chapel. It is not eaſy to ſay, in what manner ſo enormous a maſs, which weighs near one hundred tons, could have been raiſed to the top of this ſtructure, eſpecially as the modern machines were then unknown: but, whoever has ſeen the ſtupendous obeliſks at Rome, will be the leſs ſurpriſed at this. Round the circumference of this ſtone, on the top of the Rotunda, were formerly the ſtatues of the twelve apoſtles, their names being ſtill on the pedeſtals, which project a little way beyond the roof.

On the right hand, without the Porta Cibo, are the remains of the towers of the old caſtle. On the left, where the ſea formerly waſhed the city walls (as is evident from the iron rings ſtill remaining, and which were uſed in faſtening ſhips) are at preſent ſeveral fields well cultivated; Ravenna now lying three Italian miles from the ſea. As Miſenum was the ancient port for the Roman fleet in the Mediterranean, to intimidate the inhabitants of Gaul, Spain, Mauritania, Africa, Egypt, Sardinia, and Sicily; ſo the harbour of Ravenna was uſed to awe the provinces of Epirus, Macedonia, Achaia, Proponris, Pontus, Crete, and

Cyprus; as is evident from Vegetius, lib. iv. and Suetonius in the Life of Auguſtus.

From Ravenna to Bologna is five ſtages, and the road lies through Faenza, Imola, and St. Nicola. Part of this road, eſpecially in wet weather, is very dangerous, running along the banks of the river L'Amoni; but when you are paſſed this, you enter a moſt beautiful road, extending through pleaſant groves, walks, and elegant vineyards.

Bologna, with regard to its extent, the number of its nobility and other inhabitants, and the importance of its trade, is doubtleſs next to Rome, the moſt opulent and beautiful city in the eccleſiaſtical ſtate. The number of its inhabitants amount to between eighty and ninety thouſand; but the whole diſtrict, which includes three hundred and eight cities, towns, and villages, contains three hundred and eight thouſand ſouls.

The inhabitants are reckoned very facetious, and famous for their ſatirical raillery: notwithſtanding which, they behave with the utmoſt politeneſs to ſtrangers, and appear to be excellent mechanics, and very induſtrious. The great quantity and valuable quality of their ſilk, is productive of a large trade; and the ſmall river Reno, a branch of which runs through the city, is very convenient for the ſilk mills, in which a ſingle wheel turns four or five thouſand ſmall cylinders with ſurpriſing velocity; and, if the ſilk be good and ſtrong, does more work than ſo many thouſand hands. The damaſks, ſattins, taffaties, and velvets of Bologna, are in great repute. The inhabitants likewiſe deal largely in hemp and flax, great quantities of the former being exported to Venice for ſails and cordage. The wine and oil produced in this neighbourhood, ſupply the adjacent provinces; and the wine from the vineyards of Bologna is ſo ſtrong, that it is generally diluted with one fourth part of water; except that appointed for the ſacrament, which is genuine, and may be purchaſed at the convents.

The

The country round Bologna produces vaſt quantities of honey and wax, great part of which is exported, and all kind of proviſions are in great plenty and exceeding good. Here are the beſt inns in the whole tour of Italy, eſpecially the St. Marco and il Pelegrino. Fowls of all kinds are very large, and their fleſh delicious. The Bologna cervallat and other kinds of ſauſages, and dried tongues are famous not only throughout Europe, but are often ſent to the Eaſt and Weſt Indies.

The nuns of this city are very ingenious in making artificial flowers, of ſilver, ſilk, muſlin, enamel and iſinglaſs. The fineſt flowers are indeed, at firſt, intended only for preſents, but there are abundance of them in the ſhops, where ſtrangers may purchaſe them at a very reaſonable price. They alſo imitate all kinds of fruit, ſo exactly in wax, that the moſt curious eye can hardly diſtinguiſh them from the products of nature.

Formerly the little dogs of Bologna breed, were a very conſiderable advantage to that city; but at preſent, that foible is ſo far exploded, that even at Bologna itſelf, the breed is ſo ſcarce, that one of tolerable beauty is valued at four or five guineas. Some pretend that the method for checking the growth of theſe animals, is to rub their legs, and the ſpine of their backs with ſpirit of wine, as ſoon as they are whelpt, and frequently repeating the operations.

The ladies of Bologna, eſpecially thoſe of rank, dreſs entirely after the French mode; but thoſe of the middle claſs generally wear a black gown, and over their heads a ſilk veil of the ſame colour; but generally enjoy more liberty than in any other part of Italy. The number of blind people in this city is remarkable; but I have never been able to procure any ſatisfactory account of the cauſe. Numbers of people alſo are ſeen walking the ſtreets with ſpectacles on, who are ſo far from labouring under any defect of ſight, that their eyes wander about without ſo much as looking through the glaſſes. This is a Spa-

niſh cuſtom, and ſuppoſed to indicate a remarkable gravity; and hence ſeveral eccleſiaſtics affect it.

[Mr. Sharpe informs us, he came to Bologna in "Rogation week, when all the communities of the city, walk ſeveral days in form, every man with a wax taper in his hand, and every community with a crucifix, or dying ſaviour. During the proceſſion, both through the church and ſtreets, there is an accompanyment of martial muſic, and tolling of bells. There was ſuch an extraordinary ſucceſſion of crucifixes, that I was much tired with the ſameneſs of the objects; but at laſt, the appearance of a Madona, which cloſed the proceſſion, brought me relief. She was painted, as are many others in Europe, by St. Luke, and is much reverenced here, for the number of miracles ſhe has wrought in favour of the Boloneſe. This ceremony would provoke ſome proteſtants, and furniſhes all, with ſtrong arguments againſt catholic tenets and practices: for, during the appearance of the ſeveral figures of Chriſt, the people were ſo indifferent, that I obſerved ſome of them ſtood with their hats on; but, upon the exhibition of the bleſſed Virgin, they not only proſtrated themſelves on their knees, but, in anſwer to three bows made by the picture, they, in the attitude of kneeling, bent their heads to the ground three times. At the church door, there was a kind of Litany pronounced, to the praiſe of the bleſſed Virgin, where the reſponſe of the people, for ſeveral minutes together, was, *ora pro nobis*. A moderate catholic may refine, and plead, that the picture is not an object of worſhip, but a mere *memento* of the Virgin; yet, a man who travels through popiſh countries, will always believe the picture itſelf is honoured; and a proteſtant may naturally aſk, how it happens, that one Madona has more fame, and more power than another, if it be only a picture to remind us of the original? I could write you a letter every week on the ſingle ſubject of vulgar religious prejudices, were I to enumerate all thoſe I hear: but I cannot forbear telling you, that the

the common people of Bologna believe, that if the Madona was not carried in this proceſſion, ſhe, the picture, would deſcend from her ſtation, and walk through the ſtreets.

At Rome, there is a ſociety, who advance money to the poor, upon depoſiting a pawn, without intereſt. This deſign appears uſeful; but I had not an opportunity of learning whether it be abuſed, as moſt other good intentions are. I ſhould not have mentioned it, but that there is a like inſtitution at Bologna, with this remarkable ancient inſcription over the gate of the building, where the buſineſs is tranſacted. *This inſtitution was, &c. &c. in order to put an end to the uſury practiſed by the Jews.* The truth is, that in thoſe times, the Jews were the only factors, or money lenders, in Europe, and it is no wonder, that what was a Jewiſh practice, ſhould be held in ſuch deteſtation by Chriſtians; but, with the times, we ſee the modes of religion totally alter, and good biſhops now, make no ſcruple to receive five per cent. if they can get it honeſtly. A few days ſince, I beſtowed a minute's penſive contemplation on the monument of Galileo. I could not but reflect with ſorrow, and ſome indignation, that the prieſts of the ſame church, treated him as a blaſphemer, for aſſerting the Copernican ſyſtem, who now treat the Hutchinſonians as fanatics, for doubting it. I am not to tell you, that poor Galileo remained in the priſons of the inquiſitions many years, ſuffering extream hardſhips in his old age there, and was not ſet at liberty till he retracted his doctrine.

At Bologna, as at Florence, the nobles are numerous and poor; indeed, for the ſame reaſon; that is to ſay, becauſe all the children are noble, and, becauſe it is a faſhion to divide their eſtates almoſt equally amongſt them: this cuſtom had a very good effect, when it was honourable to be engaged in commerce, as was the caſe, when the trade of Europe was in a manner carried on by the nobles of Florence,

Venice, and Lombardy: every ſon, by this article, improved his fortune, and enriched his country. But the diſcovery of the paſſage to the Indies, by the Cape of Good Hope, putting an end to this monopoly, and to the exorbitant gains attending it, commerce, by degrees, became contemptible, as it grew leſs profitable; and the greater part of the nobility, finding no reſources beyond their pitiful incomes, became wretched. I have been credibly informed, that a noble at Florence, with five hundred pounds a year, is reputed to be in pretty good circumſtances."—]

The country between Bologna and Modena is delightful and fertile, abounding eſpecially in vineyards. The horned cattle of this country are very large, and moſtly of a white colour. Here, ſix or eight oxen are put to a carriage, with a great number of bells hanging about them, the ringing of which is not at all diſagreeable.

Not far from Bologna the triumviri, M. Lepidus, M. Antonius, and C. Octavius, formed that confederacy which afterward proved ſo bloody in its conſequences to the Roman republic. Plutarch, in his life of Cicero, c. 67. and in that of Antony, c. 24. ſays, that this interview happened on a little iſland; to which Dio, lib. 24. adds, that the iſland was formed by a ſmall river, (namely, the Rhenus) running near Bologna. However, no river in the neighbourhood of this city, forms an iſland which correſponds with the deſcription given by that hiſtorian, which muſt only be underſtood of a place for the greateſt part ſurrounded with water.

Modena is an ancient city, of which we find frequent mention made in the Roman hiſtory. When Decius Brutus was beſieged here, Hirtius made uſe of Pigeons (which he had trained up by hunger for ſuch a ſervice) as meſſengers to give the beſieged notice of his deſigns, and to receive the like intelligence from Brutus on their return. In memory of this contrivance, pigeons are even to this day trained

up

up at Modena to carry letters from the city to a place appointed, and bring back anſwers to them. What advantage theſe winged meſſengers were of to the city of Leyden when hard preſſed by the Spaniards, is ſufficiently known from the hiſtory of the ſixteenth century.

The city of Modena is ſaid to contain thirty-five thouſand inhabitants; which computation, to me, ſeems much too high, and not at all credible. Little or no handicraft trade and traffic is ſeen ſtirring here; and though great numbers of maſks (in making of which Modena is ſaid to excel) are annually exported to Venice and other places, ſo inconſiderable an article of commerce, can contribute but little to the proſperity of the city.

Two Italian miles from Saſſuolo, in the Modeneſe, is a chaſm in the earth, called la Salſa, which emits ſmoke, flame, aſhes and ſtones, of a ſulphureous ſmell, and throws many of them to the height of forty ells. Theſe eruptions generally happen in ſpring and autumn, and are ſometimes attended with rumbling noiſes and exploſions. The mountain on which this cleft appears, is rendered entirely barren by theſe continual ejections. During its eruptions, the Petroleum wells at Saſſo, and Monte Gibbio, become quite foul and thick. Paolo Boccone, in his *Muſea di Fiſica & di Eſperienze*, which was publiſhed at Venice in quarto, in 1697, remarks, that la Salſa agrees not only in its effects, but alſo to the time of its eruptions, with mount Ætna in Sicily, and that this agreement was particularly obſervable on the 10th, 11th, and 12th of May, 1693.

The road between Modena and Parma is part of the Via Æmiliæ, and very pleaſant. It lies through gardens and fine walks, and is planted on both ſides with white mulberry-trees, interwoven with vines. The whole plain conſiſts of plantations and incloſures, every where furniſhed with rows of vines and fruit trees, ſo that a more delightful proſpect cannot be conceived.

Five miles from Reggio is a long bridge, over the river Lenza, which is the boundary between Modena and Parma.

Parma is a populous and large city, conſiſting of broad regular ſtreets, and many fine houſes; which, according to the cuſtom of the Italians, are called palaces. The river Parma divides it into two parts, which are connected to one another by three ſtone bridges. Its circumference is four Italian miles, and the citadel very much reſembles that of Antwerp. The number of the inhabitants are computed to be between forty-five and fifty thouſand.

The large theatre, famous throughout all Europe, was built by Rainutius I. in the year 1618. The parterre or pit, is ſixty-five common paces in length, and the ſtage ſixty-two. Before the theatre, on each ſide, is an equeſtrian ſtatue repreſenting one of the ancient dukes, and ſeveral other ſtatues on the ſides of the pit; in the latter are twelve rows of ſeats, riſing gradually behind one another, ſuch as were common in the old Roman amphitheatres; and over theſe is a double gallery. It is, indeed, ſaid, that this amphitheatre will conveniently hold betwixt eight and nine thouſand ſpectators; but this a ſingle glance of the eye is ſufficient to contradict. The greateſt ſingularity is the conſtruction of this edifice; for a word ſpoken ever ſo low on the ſtage, is diſtinctly heard all over the pit, conſequently the ſingers and other actors, are ſaved a good deal of trouble; and it is alſo remarkable, that no confuſed reduplication or echo happens, be the voice raiſed ever ſo high. It is ſaid, that when Lewis XIV. intended to build an opera-houſe in the palace of the Thuilleries at Paris, he ſent the celebrated architect Vigarani to Parma, in order to find out the cauſe of the extraordinary echo in this theatre; but to no purpoſe.

As the illumination of the large theatre at Parma, is very expenſive, a ſmaller has been erected for common uſe, in a contiguous ſaloon, which has a pit large enough

enough to contain two thouſand ſpectators. On its ſides are three rows of ſeats, and oppoſite to the front of the ſtage eight more, riſing one above another like an amphitheatre, and over theſe three galleries.

The duke's library is in a large hall, and makes a very grand appearance, the books being all in French binding, and the ſhelves on which they are placed, ſupported by elegant pillars. There are not above ſeventeen or eighteen thouſand volumes in this library; and the only method taken to preſerve them from worms and moths, is to carefully beat them at certain times. The manuſcripts are all by themſelves, and in the ſame binding. The printed books are moſtly in folio, particularly thoſe of hiſtory; few or no ſmall pieces being to be met with in this collection.

The yearly revenues of the duke of Parma are computed at between five and ſix hundred thouſand crowns. It is ſaid the ſalt works alone, all charges deducted, produce above fifty thouſand crowns. Theſe ſalt works are carried on at Salſo, four and twenty Italian miles from Parma, where there are twelve pits of natural brine, two hundred ells deep: the water of theſe being boiled in large cauldrons or coppers, evaporates till all the aqueous particles are ſeparated; after which it is mixed with blood of animals, beginning to putrefy, and all boiled together about an hour, and carefully ſkimmed. By this proceſs, a pure and white ſalt is obtained.

In divers parts of the Parmaſan territories, Petroleum is gathered: ſometimes without water, and ſometimes floating on the ſurface of the water.

The Parmaſan cheeſe, ſo famous in moſt parts of Europe, owes its goodneſs to the excellent paſtures near Placentia; where the meadows, during the whole ſummer, may be watered at pleaſure, by means of ſmall ſluices, which convey water from the Po: beſide, the water of that river is impregnated with a ſlimy ſubſtance, which proves a very good manure to the grounds they overflow. The cows here yield

ſuch

ſuch a large quantity of milk, that, in a good ſeaſon, a perſon poſſeſſed of fifty cows, can make a rich cheeſe of one hundred weight every day.

The diſtance from Parma to Placentia, is about thirty-three Italian miles; and about five miles from the former, is a ferry over the river Taro; and a little farther on the left, lies Caſtello Guelfo, ſtill kept in repair. Not far from the latter is the Caſtello Gebellino; both theſe caſtles retain their names from the two factions by which Germany and Italy were for ſo long a time rendered a ſcene of ſlaughter and confuſion.

Borgo St. Domino, a poſt-ſtage, is the reſidence of a biſhop; but at the ſame time a very mean place. Its neighbourhood abounds with truffles. The whole road is very good and delightful, like that between Faenza and Bologna; running in a direct line betwixt fine level walks, where the incloſures on each ſide, are planted with rows of fruit trees, intermixed with vines; eſpecially the parts about Reggio and Placentia, which are ſo excellently cultivated, as to appear like one entire orchard or garden. In ſo fine a country, it may be readily ſuppoſed, that the clergy have not omitted to procure themſelves fat benefices, and liberal endowments: and I have been aſſured, that of the twenty-eight thouſand inhabitants of the city of Placentia, two thouſand are monks, nuns, and other eccleſiaſtics.

The caſtle of Placentia is but meanly fortified; nor is the city in a condition of making any tolerable defence. The diſtance of the Po from Placentia, is between five and ſix hundred paces; and from the top of one of the city towers, is a moſt charming proſpect of the whole neighbouring country, juſtly called Piacenza, or Placentia, pleaſantneſs. The principal ſtreet, called Stradone, is twenty-five common paces broad, and three thouſand feet long, extended in a ſtraight line; but the houſes in general cannot be commended for their beauty.

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In the principality of Placentia are ſeveral ſalt works, and large quantities of vitriol are made and refined there. Near the Appenine mountains are ſome iron forges, and they have alſo begun to ſmelt copper.

The diſtance between Placentia and Cremona is eighteen Italian miles, through a very fertile country; but the road leſs pleaſant, and not kept in ſo good repair, as the Via Æmiliæ, leading to Placentia. Cremona is an univerſity, founded by the emperor Sigiſmund; but at preſent in a very declining condition; and the fortification of the city of little importance.

Cremona is forty Italian miles diſtant from Mantua, and about half way between theſe two cities is a neat but ſmall town, called Bozzolo, defended by a caſtle, being the capital place of a ſmall principality of the ſame name. Three miles from thence near St. Martino di Marcana we croſſed the Oglio, a middling river. In winter after great rains, the road between Cremona and Mantua is almoſt impaſſable from the deepneſs of the ſoil: when we travelled this way, though the weather had for a long time been very dry, it was but indifferent. This inconveniency is richly compenſated by the fertility of the neighbouring country, and the exuberant productions of the fields and meadows, cannot be ſufficiently admired; the trees, which are planted in rows, being covered with vines, which twine themſelves round them. The great numbers of nightingales frequenting this ſpot of land, by their warblings add new charms to the delightful ſcene.

Mantua lies in a lake or moraſs, cauſed by the overflowing of the Mincio. This moraſs, on the ſide toward Cremona, is not above two or three hundred paces wide, but on the oppoſite ſide extends itſelf near an Italian mile. The courſe of the river Mincio lies through this city, which is fortified with a citadel; but more indebted to nature than art for its ſtrength. The vapours from the ſtagnant putrid waters

ters about this city during the ſummer, render it ſo unhealthful, that none ſtay in Mantua but ſuch as cannot avoid it. The number of pariſh churches in this city amount to eighteen; beſide which there are forty convents; doubtleſs too many for a place, which, excluſive of the imperial garriſon, has not above ten thouſand Chriſtian inhabitants. The number of Jews amount to four or five thouſand, which have a particular Ghetto or quarter, the gate of which is ſhut every evening. They have four or five ſynagogues here; the principal is well built, and has a ſkylight in the roof.

No court being kept here ſince the laſt war, this place is much decayed in its trade, which was once conſiderable; and the ſilk manufacture alone, brought large ſums into the country, which in ancient times was in a flouriſhing condition. The muſeum founded here by the duke, rendered this city very famous in the laſt century; but they have been diſperſed by the ignorance of the ſoldiers, when this city was taken by the imperialiſts on the 18th of July 1630. Some apartments of the palace are ſtill worth ſeeing.

Mantua is an epiſcopal ſee, dependent on the pope. Julio Romano was the architect of the cathedral, who alſo painted the cieling and the tribuna.

The diſtance between Mantua and Verona is three poſt-ſtages, or twenty-four Italian miles. Ten miles from the latter lies Villa Franca, where are ſtill remaining the walls of a ſpacious old caſtle. On the left the mountains of Trent, covered with ſnow, begin to appear: the road is ſtony, and the ſoil poor; but the rows of white mulberry-trees, intermixed with vines, give the country a delightful aſpect.

Verona has been celebrated for its beauty, though it will not bear compariſon with moſt of the large cities in the lower parts of Italy. The ſtreets are generally narrow, crooked, and dirty; and the houſes but meanly built. In ſhort, Verona, with the pleaſant country round it, appears more beautiful when

viewed

viewed from the neighbouring eminences, than it is really found on entering it. The fortifications are of little importance, though it has three caſtles; namely, il Caſtello Veccuno, St. Pietro, and St. Felice. The ſecond is ſaid to have been anciently a temple of Diana; from the top of this fortreſs is an elegant proſpect of the city. The river Adige divides Verona into two parts, nearly equal, but have communication with each other by means of four ſtone bridges. All theſe ſtructures are well built; but il Ponte Nuovo deſerves a particular notice, on account of the fine proſpect from it, of the river and the country, terminated by the hill, on which ſtands Caſtello St. Felice. The number of its inhabitants, at preſent, is ſaid to amount to between forty-eight and fifty thouſand; whereas, about a hundred years ago, they exceeded ſeventy thouſand. The beſt ſtreet in the city is called the Curſo, where, at the concluſion of the carnival diverſions, great numbers of the common people run foot-races. Formerly common proſtitutes were permitted to run for the prize, but that cuſtom has been aboliſhed, and a horſe-race exhibited in its ſtead, on the laſt Sunday in Lent; the prize is a piece of gold, or ſome other rich ſtuff.

The largeſt area in this city is the Piazza d'Armi, where the two uſual fairs in April and Autumn are kept. In the center is a marble ſtatue repreſenting the republic of Venice, Verona having, for ſome centuries, been under that juriſdiction. The family of the Scaligers (from whom the learned Julius Cæſar Scaliger would fain derive his pedigree) were formerly lords of Verona; one of whom, for his better ſecurity, and at the ſame time to awe the city, not only erected the Caſtello Vecchio, at the end of the Curſo, but alſo built a bridge over the Adige, which is ſtill in good condition, and deſerves particular notice, on account of the breadth of its arches: the diſtance between the piers of the firſt arch being ſeventy feet, that of the ſecond eighty-two, and of the third one

hundred and forty: the whole length of the bridge is three hundred and forty-eight feet. In the caſtle is, at preſent, a ſmall garriſon, together with a governor.

The principal magiſtrates, by whom the Venetians govern this province, are the Podeſta and Capitaneo, or general. All civil affairs are under the direction of the former, and the military under that of the latter. Both theſe continue no longer in office than ſixteen months. A handſome houſe was begun for the general, but is ſtill unfiniſhed.

Antiquarians meet with a moſt valuable piece of antiquity at Verona, which gives a clearer idea of the theatrical performances of the ancient Romans, than any other extant; namely, the celebrated amphitheatre: which, through a ſucceſſion of ſo many centuries, has, by the commendable care and attention of the inhabitants, been preſerved in ſuch excellent repair, that it is far preferable to that of Veſpaſian at Rome, though conſiderably leſs. This noble ſtructure, according to ſome, was built in the reign of Auguſtus; but there is little probability that ſuch a ſumptuous edifice ſhould be erected ſo early in a province of Italy, when the capital of the empire could not boaſt of any thing equal to it before the reign of Veſpaſian. To this may be added, the ſilence of Pliny the elder, whoſe accuracy in the enumeration of the moſt celebrated edifices and artiſts of his time, particularly of thoſe relating to his native place, would not have ſuffered him to omit a ſtructure of this nature. Another argument is, that during the firſt century, there was no ſuch amphitheatre at Verona; for Pliny the younger, who lived at the cloſe of Trajan's reign, does not mention it, though he is ſo particular in relating the ſhews, plays, and ſports of gladiators, exhibited at Verona, by his friend Maximus, in memory of his deceaſed wife. On the other hand, this amphitheatre muſt have been erected about that time, the ſtructure exhibiting evident marks of the

flouriſhing

flouriſhing ſtate, both of architecture and ſculpture, and conſequently of the Roman empire itſelf.

According to Maffei's menſuration, the longeſt diameter of the amphitheatre of Verona, from the firſt arch of the principal entrance to the oppoſite arch, is four hundred and fifty Veroneſe feet; the greateſt breadth three hundred and ſixty; the length of the area within the walls, according to his computation, two hundred and eighteen feet, ſix inches; the breadth one hundred and twenty-nine; and the outward circuit of the whole edifice, one thouſand two hundred and ninety feet. The Verona foot is exactly one third more than a Roman palmi, uſed in architecture. Its preſent height is, indeed, but eighty-eight feet; but, from evident marks on the walls, it appears to have been at firſt above one hundred and ten. The loweſt row of ſeats is, as it were, buried in dirt and rubbiſh; but, if we include this, the number of the rows of ſteps or ſeats, riſing one above another to the higheſt gallery, amount to forty-five. This method of building of amphitheatres was the moſt convenient for holding a great number of ſpectators, in ſuch a manner, that the neareſt row did not intercept the view of the Arena, from thoſe who ſat at the greateſt diſtance. If we allow a foot and a half for each perſon, the amphitheatre at Verona would contain twenty-two thouſand one hundred and eighty-four ſpectators. The internal area of the Colyſæum at Rome, does not greatly excel this; and, according to Fontana, the length of that edifice is but five hundred and ſixty-four Verona feet, its breadth four hundred and ſixty-ſeven; the internal area is two hundred and ſeventy-three feet in length, and one hundred and ſeventy-three in breadth; and the circuit of the whole building, one thouſand five hundred and ſixty-ſix Verona feet. Conſequently, according to this computation, the Colyſæum contained at moſt but thirty or thirty-four thouſand perſons ſitting. Though none of the ſeats are now remaining, the amphitheatre of Verona

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is much more perfect, and has no holes or chasms in the wall.

The present edifice is not meerly the ancient structure, but owes its good condition to repairs, many of which are the works of the moderns. The new stones may be easily distinguished from the ancient work, which is much neater. The height of the seats is not the same in all, but generally a foot and five inches, and their common breadth two feet two inches. Near the twenty-sixth row, reckoning from the bottom, there is one so narrow, as is scarce sufficient for a seat; and for this reason appears not to be the work of antiquity, but of the moderns who repaired it. The ancient seats were of red marble, but the modern repairs of a red brittle stone. The stone seats being very cold, they were, for the greater convenience of the spectators, covered with boards, and some for persons of rank with cushions. Hence it appears, that an amphitheatre built of stone might receive some damage by fire. There are in this amphitheatre separate flights of steps, by which the spectators ascended from the vaults below. The apertures from these steps, into the rows of seats, on account of the multitudes of people crouding, and, as it were, pouring through them to see the spectacles, are by Macrobius, Saturn. lib. vi. cap. iv. called *vomitoria*; the number of which in this amphitheatre are sixty-four, being disposed in four rows.

With regard to the outside of this amphitheatre, it contained seventy-two arched entrances; and the key-stone of each arch being numbered, every class of people knew where to go in and come out of the amphitheatre, and no confusion or disturbance could arise. These arches are, for the most part, eleven feet eight inches wide, and eighteen feet high. The lower part of the pillars are buried about four feet under the present surface of the ground, as appears by the ancient main entrance, where the earth has been cleared away. The balustrade over the entrance

trance is a modern work. Two galleries over the lower arches repreſent, as it were, the ſecond and third ſtories. No pedeſtals have been found, either in this amphitheatre, or in that at Rome mentioned above; from whence we may conclude, that it was not ornamented with ſtatues, in any other part, except over the grand entrance; and if on any particular ſolemnity, ſtatues were placed in theſe amphitheatres, they muſt have been but ſmall, and remained but a ſhort time. Theſe moveable ſtatues may probably be the figures ſeen on ſome ancient medals, that repreſent amphitheatres. Few or no fragments of ſtatues have, indeed, been dug up near this amphitheatre. The ſtones of the ancient part of this ſtructure are not cemented together, but faſtened with iron cramps and braces.

It is no wonder ſuch a ſtately theatre ſhould be built at Verona, preferable to other cities; for hiſtorians agree, that it was very large and populous during the times of the ancient Romans; but whether this amphitheatre, like that at Rome, could be laid under water, cannot be determined, as the river Adige is ſome feet lower than its area, and there are no traces of aqueducts near it. On the other hand, ſome arches are ſhewn in the water below St. Pietro, ſuppoſed to be the remains of a Naumachia, which was not ſupplied from the river Adige, as the river did not flow in ancient times through the city; but from the eminences of Montorio and Aveſa, from whence it was conveyed to Verona by leaden pipes. Both theſe places are about two Italian miles from the city, and the leaden pipes, which are ſtill kept in repair, are laid over a bridge, and furniſh ſeveral private houſes with freſh water.

On the left hand of the road leading from Verona to Caſtello Vecchio, the ancient courſe of the Adige, before it was carried into the city, is ſtill viſible.

Near the city is a fine plain, called Campus Martius, where the muſters and military exerciſes of the

people are performed. Since the year 1712, when the booths of the annual fairs, held till then in the Piazza d'Armi, were burnt down, they have, for the greater ſecurity and conveniency, been removed to the Campus Martius, and there very prettily diſpoſed. The principal commodities exported from this city to other countries, are medicinal plants, gathered on Monte Baldo, olives, (thoſe eſpecially from this neighbourhood being accounted excellent) oil, ſome wine, linen, woollen, and ſilk manufactures. The neighbouring parts are, indeed, at preſent, no leſs plentifully provided with the ſame commodities; but a greater vent might be opened for them at Venice.

The annual revenue of the biſhopric of Verona amounts to between four and five thouſand crowns.

The beſt wines at preſent produced in the neighbourhood of this city, are two ſorts of white, one of which is called Garganico Bianco, and the other Vino Santo. The latter, in my opinion, is the beſt; and in flavour reſembles the old Hungarian wines.

They have from hence to Venice, a very commodious water-carriage for goods; and the paſſage thither, in a bark, takes up no more than three days and a half: but the coming back is more troubleſome, the barge being drawn by oxen, and cannot be performed in leſs than eight days.

In the Olivetan church, or Madonna in Organo, was formerly a wooden aſs, within the belly of which, as ſome bigotted people believed, the remains of the aſs on which our Saviour made his public entry into Jeruſalem were depoſited. The ſtory of this aſs, and its travels through ſeveral countries, till at laſt it died in the neighbourhood of Verona, where it was kept with the greateſt veneration, are related by Miſſon; but intermixed with ſuch ſarcaſtical reflections, as will not be much reliſhed by Roman catholics: the Veroneſe in particular reſent his expoſing their fondneſs for the reliques of the Jewiſh aſs, as it had laid them open to the ridicule of a nick-name. And it is doubtleſs

doubtleſs owing to the ſarcaſtical remarks of Miſſon, and the ſneering enquiries of ſtrangers and travellers after the reliques of this aſs, together with the ſuperſtitious abuſes it occaſioned among the common people, that the aſs has not appeared in any public proceſſion theſe eight years paſt. The Veroneſe even conceal it from the public view, and almoſt venture to deny the whole affair: ſo that it is not eaſy for a ſtranger to procure a ſight of it. For my own part, I ſhould not have been greatly diſappointed if I had not ſeen it: but by a meer accident I happened to walk into a chapel belonging to St. Benedict's church, where I had an opportunity of taking a full view of this famous aſs. It ſtands behind the wooden altar-piece which repreſents St. Benedict, and may be opened like a door. The aſs itſelf is a good piece of ſculpture, done ſome centuries ago, by a devout monk of this convent. The image of our Saviour, ſitting upon it, which is alſo of wood, has a book in the left hand, and the right extended as if giving the benediction.

The women of Verona are well ſhaped, and of a healthy complexion, which may doubtleſs be attributed to the goodneſs of the air. The breezes from the neighbouring mountains refreſh this city every evening during the hotteſt part of ſummer. The orange-trees muſt not be expoſed to the open air in the winter, yet the climate produces all kinds of fruits and vegetables in perfection. The country about Verona produces peaches, melons, figs, ſtrawberries, truffles, very large artichokes, aſparagus, cheſnuts, apples, pears, plums, grapes, olives, and divers ſorts of herbs.

Betwixt Verona and Vicenza is the diſtrict of Bolco; and not far from Veſtene Nuova are found all ſorts of petrified fiſh, of the ſalt-water kind: the ſoil is a ſort of white loam. Theſe fiſh are in general well preſerved; their bones are entire and frequently their ſcales.

The diſtance between Verona and Vicenza is thirty Italian miles. The road lies through a ſtony but fertile and pleaſant country.

Vicenza contains a great many elegant buildings, and the tops of ſeveral of them ornamented with ſtatues; particularly thoſe in the area, or piazza, before the council-houſe. Had it fountains, it would be a Piazza di Novona in miniature. After this city fell under the Venetian yoke, they erected here, as in other conquered cities, the arms of St. Mark on a lofty pillar, which are a winged lion. On another pillar of the ſame kind ſtands the image of our Saviour. The city of Vicenza is of no great extent; however, there are in it fifty-ſeven churches, convents, and hoſpitals; the cathedral affords nothing worth a traveller's notice.

This country produces plenty of excellent wine, particularly that of Vicenza is highly celebrated, as it may be drank during the pains of the gout without the leaſt inconvenience.

The inhabitants are accuſed of being more addicted to revenge than other Italians; whence they are commonly called *gli aſſaſſini Vicentini*, "the aſſaſſins "of Vicenza." Whether this character be juſt, or not, I ſhall not pretend to determine; but this I know, that travellers, eſpecially Germans, who are generally too hot, and ready on the leaſt occaſion to uſe the cudgel, ſhould take particular care, in every part of Italy, to avoid quarreling, eſpecially with the poſtilions and others of the lower claſs; in many of whom revenge is ſo predominant a paſſion, that they have been known to follow a traveller, privately, ſix or eight ſtages, in order to watch an opportunity of gratifying it by an aſſaſſination.

Open violence is indeed little to be apprehended from them; upon which account the more care is neceſſary, and the danger the greater; cowards being always cruel.

Murder

Murder in Italy is conſidered in a very different light from what it is in other countries. When a robbery has been committed, either in the ſtreets, or market-place, aſſiſtance is always ready to purſue the offender; but the aſſaſſin flies unmoleſted into a church, or convent, where, to the honour of the clergy be it ſpoken, the villain receives all poſſible aſſiſtance for making his eſcape from the hands of the civil magiſtrate. I remember, that a poſtilion who drove me, was treacherouſly ſtabbed at the poſthouſe of Piſtoia; and though the fact was committed in the preſence of more than ten perſons, not one of them ſtirred to apprehend the murderer.

Vicenza is eighteen Italian miles from Padua; and the road lies through a beautiful and level country. Paſſengers may alſo go by water from one place to the other, upon the river Bachiglioni and Medoace minor; but this paſſage is tedious, being no leſs than ſixty Italian miles.

The city of Padua boaſts of being the ſource from which the republic of Venice derived its origin and proſperity. But it is now ſome centuries ſince Padua has been under the dominion of the Venetians, and is at preſent ſo much declined from its former ſtate, that it hardly contains forty thouſand inhabitants.

The univerſity founded here by the emperor Frederic II. to injure that of Bologna, has not at preſent above four or five hundred ſtudents. This change was in a great meaſure owing to the unbridled licentiouſneſs of the ſcholars, which was carried to ſuch a pitch of inſolence, that no perſon, after duſk, could, without danger of his life, walk the ſtreets; and it is ſtill the ſafeſt method not to be out in the night at Padua.

If a proteſtant traveller dies here, he is, without any difficulty, buried either in a church or convent, provided he has taken care to get himſelf matriculated in the univerſity.

The Franciſcan church, dedicated to St. Antonio di Padua, is one of the moſt remarkable in the city.

The high veneration of the inhabitants of Padua for St. Anthony, is ſo very extraordinary and univerſal, that even beggars aſk alms in the only name of St. Anthony. What can be more ſhocking than the following words on one of their votive tables, *Exaudit S. Antonius quos non exaudit Deus.* "St. Anthony hears "thoſe whom God himſelf does not hear."

The chapel of this ſaint is almoſt covered with votive pieces, and pictures, repreſenting the favours obtained by his interceſſion. On one ſide are ſhewn two wax tapers of the thickneſs of a man's body, and fixed in an iron frame, ſaid to have been offered by a Turk, with the intent of blowing up the whole chapel by means of exploſive ingredients concealed in them; but it ſeems St. Anthony prevented this misfortune by riſing from his coffin, and ordering them to be put out. A fragrant odour is ſaid to be conſtantly emitted from his remains, through a crevice behind the altar. The tongue of this ſaint is kept in a glaſs ſhrine in the ſacriſty with the greateſt veneration, and prayers are frequently offered up to it. The number of ſilver candleſticks, crucifixes, gold chalices, pixes, and other utenſils belonging to this chapel is prodigious, and the value immenſe.

Among the civil edifices of Padua, il Palazzo della Raggione, or the town-houſe, is eſteemed the principal, though the great hall doth not deſerve the praiſe common fame hath beſtowed upon it. The plan is rhomboidal, a hundred and twenty-four common paces in length, and forty-three in breadth. The roof is lofty, ſtrengthened with iron bars, and covered with lead. On the cieling, Giotto and ſome of his diſciples have allegorically repreſented the influences of the ſun in the twelve ſigns of the zodiac; but this apartment has not a proper light for fine paintings, nor are they kept in proper order.

The

The Paduans are firmly perſuaded, that the bones found in a leaden cheſt, in St. Juſtina's church, in the year 1413, are actually thoſe of Titus Livy, and accordingly were brought with great ſolemnity to the council-houſe, at the requeſt of Xiccone Polentoni, chancellor of Padua, and indeed the reſtorer of learning in Italy.

The air round Padua is eſteemed very healthful, though few cities have ſo many apothecaries, in proportion to the number of inhabitants. Vipers are not ſo good one year as another; thoſe taken in the neighbourhood of Rome, are counted the beſt, and on that account, great quantities are ſent from thence to Venice, as an ingredient in the *theriaca Andromachi*, or Venice treacle. As venomous animals have their poiſon more powerful and efficacious in warm climates and dry ſoils, conſequently thoſe about Padua, a cool and moiſt country, muſt be inferior in virtue to thoſe of Rome.

The territory of Padua is ſubject to ſtorms, particularly thoſe from the ſea-coaſt are extreamly violent.

For the honour of the muſes, and the better inſtruction of youths in the univerſity, houſes for the *donne libre*, or *donne del mondo*, are publicly tolerated at Padua. Theſe ladies have their reſpective dwellings appointed them, where they live together in a kind of ſociety, and offer their ſervice to the public. And that ſo laudable an inſtitution may not be liable to any objection, it is the particular province of ſome phyſicians to make frequent, and ſtrict enquiry among theſe *donne*, leſt any bad conſequences enſue to ſuch young people as converſe with them. There are two of theſe public temples of Venus in the city of Padua: and what is ſomething ſingular, one of them joins to the convent of the Eremitical fathers, and the other to a nunnery of St. Blaze.

The Jews have alſo a particular quarter allotted in the city, and are not ſuffered to reſide in any other part.

Any traveller desirous of improvement, cannot think his time lost in making an excursion into the country, to the south of Padua. The village of Abano, in Latin *Aponum*, about four Italian miles and a half from that city, is much frequented in summer, on account of the warm baths in its neighbourhood.

If Pliny, by the Fonta Patavini, means the baths of Abano, not one of them at present emits any smell, as he has observed of them; yet they contain three sorts of water, of very different qualities. Some of the springs yield great quantities of sulphur, and have particular rooms for bathing; where, by means of steps, you descend to any depth required. Others again are boiling hot; from which the water issues in such quantity, as to drive a mill at the distance only of twenty paces from the source, and still continues hot at that distance.

The wooden pipes, by which the water is conveyed to these baths, are incrustated with a white lapideous substance, not easily separated from the wood. The exact impressions of the veins and knots of which, on this concretion, give it the perfect resemblance of petrified wood.

A sudatory, or sweating-place, has been erected here, the effect of which is produced by the steam of the water. Some of the springs, which are lukewarm, are said to be impregnated with lead; and others, from their reddish sediment, and other indications, seem to be ferruginous. Here is also a Bagno di Fango, or muddy bath, where arthritic disorders have been cured by the external application of the warm sediment.

The distance betwixt Padua and Venice, is reckoned twenty-five Italian miles; and the passage by water is performed in eight hours. The barques or barges made use of for this purpose, are commodiously fitted up, being adorned with windows, sculpture and painting. A barge of this kind, called *brucello*, or *burchiello*, may be hired for a single person, or a whole company together, for a Louis d'or at the most. We

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went as far as the Lagune, or flats, on a canal, and the river Brenta, which, by means of four ſluices, is rendered ſo commodious, that the boats may be drawn along by horſes. This paſſage is pleaſant, on account of the proſpects which every where delight the eye.

Five Italian miles from Venice are the ſhallows, on which, at low water, you may almoſt every where touch the bottom with a pole. On the ſouth ſide of Venice, the ſea is of a greater depth, particularly in certain places; but veſſels of any conſiderable burden cannot come up to the city on any ſide, which is no ſmall ſecurity to it from invaſions. On the ſide toward the Terra Firma, all imaginable care is taken to prevent the ſhallow parts from becoming dry land; by which means the city would be deprived of its advantageous ſituation.

The city is defended from the violence of the waves by ſeveral ſmall iſlands. It muſt be owned, that the great number of iſlands diſperſed in the ſea, with the churches and other magnificent buildings towering above the water, give the city a very magnificent appearance at a diſtance: and the canals, which in moſt parts of the city run cloſe to the houſes, excite an admiration in ſtrangers, as the ſight is very uncommon. But, excepting the piazza of St. Mark, and a few other places, Venice may be ſaid, without injuſtice, to have nothing beautiful or grand, when compared with many other cities in Italy. Il Canale Maggiore, or the great canal, is very beautiful, on account of its breadth, and has ſome grand houſes on its banks; but the others are crooked and narrow, and in ſummer time emit a bad ſmell, from the great quantity of filth daily running into them. The tide ebbs and flows here about every ſix hours; but it is not ſufficient to cleanſe the ſmall canals.

The gondolas glide very ſwiftly on theſe canals, but afford a gloomy ſpectacle; being painted black, and trimmed with black cloth, or ſerge. They will not

not carry above four or five perſons; and as it is impoſſible to ſtand upright in one of theſe gondolas, it has the appearance of going into a hearſe covered with black. The fare of a gondolier is ſeven or eight livres a day, except on Holy Thurſday, when they raiſe their price. The noble Venetians themſelves are obliged to paint and trim their gondolas with black, in order to prevent an ambitious emulation among them, in excelling one another in the ſplendor of theſe naval equipages. The lady of a noble Venetian, for the firſt or ſecond year after her marriage, is indulged with greater freedom in this reſpect. And foreigners may purchaſe what gondolas they pleaſe; but few tarry long enough in this city to make uſe of this indulgence. So that the only perſons here who diſtinguiſh themſelves by ſplendid gondolas, are the foreign miniſters; who make their entries in theſe vehicles, decorated with the fineſt painting, gilding, and ſculpture. The canals interſect the whole city; but by means of ſmall bridges, of which there are above five hundred, you may go a great way by land. Moſt of the houſes that front the water, have back-doors to the ſtreets, by which they have a communication, by the bridges, with one another. The ſtreets are very narrow, and after rain very ſlippery; but particular care ought to be taken in croſſing thoſe bridges, the ſteps and pavement being of the ſame white ſtone as the ſtreets.

The city of Venice, according to ſome, ſtands on ſixty iſlands; but others increaſe the number to ſeventy-two. Indeed, if all the ſpots which have ſucceſſively appeared above the water in the Lagune, are to be counted iſlands, the number will ſtill be greater. It is probable that ſome parts of the city were originally iſlands, ſo as to require no art or labour to make them more compact. Perhaps the whole foundation was formerly a Terra Firma, as it would otherwiſe be difficult to conceive how ſprings of freſh water ſhould be found here. The number of

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theſe amount to near two hundred; but many are ſo indifferent, that the principal families preſerve rain-water in ciſterns, or are ſupplied with water from the Brenta.

The circumference of the city of Venice is about ſix Italian miles, and takes up about two hours to make the circuit of it in a gondola. The inhabitants are ſuppoſed to be about two hundred thouſand, including thoſe of the iſlands of Murano, la Guideca, and thoſe who live on board the barges.

Among the diverſions of this city, the carnival is generally counted the chief; but I queſtion whether an impartial judge would be of that opinion.

Young perſons, indeed, who delight only in debauchery, and licentiouſneſs, may here tire themſelves, if not ſatiate their deſires; but theſe diverſions, as well as others, practiſed on feſtivals, eſpecially on Aſcenſion day, are of ſuch a nature, that thoſe who find any real pleaſure in them, muſt have abandoned all regard to virtue.

The courteſans who offer their favours here, are abſolutely loſt to all ſenſe of modeſty and common decency; and the greateſt part of them have for their debaucheries and villainous practices, been driven out of the neighbouring dominions, and often bear on their backs, the marks of the puniſhment they have ſuffered by the hands of the common hangmen.

The Italians are very fond of maſquerades, and generally appear in maſques during the whole time of the carnival, except from the preceding Friday to the Shrove-Tueſday, the laſt day of that jovial ſeaſon.

A ſtranger is ſoon tired of their *ridottos*; and, as the purſes of moſt travellers will not permit them to game high, it would be imprudent to venture too far in this diverſion, eſpecially as the cards are different from what he has been accuſtomed to. A noble Venetian always holds the bank in the ridotto room, and cloſe by every banker, ſit two ladies in maſques, who

who are allowed to put him in mind of any miſtakes he may chance to commit to his diſadvantage.

The grand ſcene of all the follies exhibited during the carnival, is in the Piazza di St. Marco, where mountebanks, buffoons, and others who live by preying on the vulgar and innocent, erect their ſtages and booths, to exhibit their ſhews. But the moſt ridiculous of all are the old women and men, who ſit on a table, and are conſulted like oracles, concerning future events and the ſucceſs of enterprizes. Theſe fortune-tellers, in order to deliver their oracular anſwers, in ſuch a concourſe of people, with the greater ſecurity and ſecrecy, make uſe of a long ſpeaking-trumpet, the ſmall end of which the conſultors apply to their mouths, and convey their enquiries by a whiſper, while the conjurer lays his ear to the other aperture, and inverts the trumpet to reſolve the propoſer's queſtions. It is diverting to ſee ſimple girls, whoſe looks and behaviour betray a great deal of fear and confuſion, coming up to theſe fortune-tellers, to enquire the fates of their amours. Theſe impoſtors, in order to gain the greater credit, place ſome paltry globes, and other aſtronomical inſtruments, on a table before them.

In the piazza round St. Mark's ſquare, are ſeveral coffee-houſes, chiefly frequented by foreigners. Formerly the company might ſit down, and converſe together at their eaſe; but that cuſtom has been prohibited, and no benches or chairs allowed: a diſcovery having been made, that the ſon of Balognos, the imperial envoy, had taken the opportunity of a carnival to diſcourſe with ſeveral of the Venetian nobility in maſques.

The uſe of maſques is allowed, not only in carnival time, but alſo on ſeveral other occaſions; as on the four public feaſts of the republic, at the *regatta* or rowing-matches, and other diverſions in honour of foreign princes; at the nuptials of one of the nobles; on

on the election of procurators of St. Mark, and of Patricians, and also when they enter upon their office; at the public entry of ambassadors, the patriarch, or *premicerio*, and the like. The Venetian ladies are impatient for these occasions, and their husbands equally watchful to preserve the honour of the marriage bed. Nor is it advisable to commence any intrigue with these bewitching syrens, there having been instances of its being attended with the most fatal consequences.

On the last Thursday of the carnival, when licentiousness is carried to its greatest pitch, bulls are baited in several streets, particularlyi n St. Mark's square. These Feste de' Tori may also be seen every Friday morning near the shambles.

The Italian plays in general, are wretched performances; and even those of Venice not much better. As the whole design of the actors is to raise a laugh among the audience, they use all kind of grimaces, and even postures offensive to modesty.

If a traveller cannot contrive to be at Venice in carnival time, the best way is to order his route so as to be there about Ascension-day; and if one of the two must be omitted, I would advise it should be the carnival: for the Ascension festival has all the diversions of the carnival, as masquerades and operas, without any ridottos, or the dissolute revellings of the latter: which are sufficiently compensated by the delightfulness of the season, the annual fair, and the solemnity of the doge's marriage with the sea. This fair begins on the Sunday before Ascension-day, and lasts till Whitsunday; during which time, St. Mark's square is filled with stalls, forming several streets, and all kinds of goods are exposed to sale at the shops in the narrow streets called Le Mercerie, contiguous to that square.

On Ascension-eve the vespers are very magnificently performed, and the miraculous blood of our Saviour, and other precious reliques kept in St. Mark's treasury, exposed to public view in the cathedral.

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On Aſcenſion-day about ten in the morning, after a ſignal given by firing of guns, and ringing of bells, the doge, or when he happens to be indiſpoſed, the vice-doge, who is always one of the ſix conſeglieri, goes on board the Bucentaur, and being accompanied by ſeveral thouſand barques, gondolas, and gallies finely decorated, and the ſplendid yachts of ambaſſadors, is rowed about two hundred paces out to ſea, between the iſlands of St. Eraſmo, and il Lido di Malamocco. In the mean time the patriarch (who that morning, according to an ancient cuſtom, in commemoration of the ſimple diet of the clergy in former days, is treated in the Olivetan convent, on the iſland of St. Helena, with cheſnuts and water) together with ſeveral of the clergy, come on board the Bucentaur, and preſent the doge and ſigniora with curious noſegays, which on their return they offer to their acquaintance. The doge is ſaluted, both at his arrival and on his return, by the cannon of a fort on the Lido, and with the ſmall arms of the ſoldiers, drawn up along the ſhore of the Lido; together with the guns from the caſtle on the iſland of Raſmo, or Eraſmo. Both iſlands are only two Italian miles from the city; and from an eminence on the Lido, is a diſtant view of this grand proceſſion; and the vaſt number of gallies which almoſt cover the ſurface of the water, make a ſplendid appearance.

In the mean time ſome hymns are ſung on board the Bucentaur, by the band of muſic belonging to the church of St. Mark, and particular prayers appointed for the occaſion are ſaid, till the doge has paſſed the two forts of Lido and St. Eraſmo; and then he proceeds a little toward the Lido ſhore, with the ſtern of his barge turned to the open ſea. Here the patriarch pours out ſome water which has been conſecrated with particular prayers, and is ſaid to have the virtue of allaying ſtorms and the raging waves. After this the doge drops a gold ring into the ſea, through a hole near his ſeat, at the ſame time repeating theſe words,

words, *Despousamus te mare, in signum veri perpetuique dominii.* "We espouse thee, O sea, in token of our "real and perpetual dominion over thee." The ring is of gold, but plain and without any stones, so as hardly to be worth more than three or four dollars. This ceremony is said to have been first instituted by pope Alexander III. in acknowlegement for the assistance granted by the Venetians: for under the doge Sebastiano Ziani, in the year 1177, they not only defeated, in a sea-fight, but also took prisoner Otto, son to the emperor Frederic I. The truth of the whole story is, however, dubious.

The doge, in his return, goes ashore on the island of Lido, where he hears mass performed by the patriarch, in the church of St. Nicholas. In the evening the principal members of the council, and all who accompanied the doge in the Bucentaur, are entertained at the ducal palace. The dessert, representing gondolas, castles, and other figures, is exposed all day to public view.

The sculpture on the new Bucentaur represents the Pagan deities of the sea, nymphs, rivers, sea-animals, and shells, &c. The gilding, which is finely executed, cost between ten and twelve thousand silver ducats. But it must be confessed, that the finest yacht belonging to the king of Great Britain, makes a more splendid appearance, though it cost a much less sum than the former.

There are three officers on board the Bucentaur, under the title of admirals; the first called admiral of the arsenal, the second, admiral of the Porto del Lido, and the third, admiral of del Porto di Malamocco. The first who commands in the vessel, has a most ridiculous oath imposed upon him; namely, that he will bring the doge safely back to the city, in spite of storms and tempests. He is not, indeed, in any great danger of forfeiting his oath: for, if a brisk gale happens to blow, the solemnity is postponed till the ensuing Sunday. This caution proceeds from an

an exceſſive care for the doge and the ſignora; and, at the ſame time, ſerves to detain ſtrangers here, who reſort from the Terra Firma, by which means more money is ſpent in this city.

[The dominions of Venice conſiſt of thoſe in Italy, of a conſiderable part of Dalmatia, of four towns in Greece, and of the iſlands of Corfu, Pachſu, Antipachſu, Santa Maura, Curzolari, Val di Compare, Cephalonia, and Zante.

The Venetian territories in Italy contain the duchy of Venice, the Paduaneſe, the peninſula of Rovigo, the Veroneſe, the territories of Vicenza and Breſcia, the diſtricts of Bergamo, Cremaſco, and the Marca Trevigiana, with part of the country of Friuli. They extend eaſt and weſt from the river Adda, which flows from the lake of Como, and reach in one continued line to the duchy of Carniola; where the curve they form along the Adriatic ſea is ſomewhat interrupted by the Auſtrian dominions, after which they extend from north to ſouth along the coaſt of the ſame ſea, and terminate at the province of Iſtria. Thus the Venetian territories are bounded on the north by Trent, Tirol, and the country of the Griſons; on the eaſt by Carniola and the gulph of Venice; on the ſouth by the ſame gulph, Romania, and the duchy of Mantua; and on the weſt by the dutchy of Milan: extending about a hundred and eighty miles in length, and in ſome parts an hundred in breadth.]

The doge of Venice is ſaid to be "a king with re-" gard to his robes, a ſenator in the council-houſe, " a priſoner in the city, and a private man out of it." Neither his ſons nor brothers are permitted to enjoy any great offices in the city, nor to accept of embaſſies without the ſenate's conſent; of a fief from a foreign prince; nor a benefice from the pope. Even the doge himſelf is not permitted to marry the ſiſter or relation of a prince without the permiſſion of the grand council. After his deceaſe, his adminiſtration is ſtrictly examined, and frequent opportunities offer of laying a heavy

heavy fine on his heirs, for his mal-adminiſtration. Even during his life-time he is ſubject to the decrees of the ſtate-inquiſition; the preſident of which has the privilege of viſiting at all times, his moſt ſecret cloſets, ſearching his bed and all his writings, without his daring to ſhew the leaſt reſentment. In affairs of ſtate he has not the leaſt prerogative; nor can he leave the city without the conſent of the ſenate; and during his ſtay on the Terra Firma, he is conſidered only as a private nobleman.

The yearly revenue of his office amounts to about twelve thouſand dollars, or four thouſand pounds ſterling, which is ſpent in defraying the expences of four entertainments he is obliged to give every year. He does not dare to take the ſmalleſt preſent from any foreign prince; nor can he reſign his dignity, though he may be depoſed. Even inſtances are to be found of ſeveral doges, who have been executed according to their different ſentences; and ſome puniſhed with the loſs of their eyes.

It is ſurpriſing that under the above circumſtances, the dignity of a doge of Venice ſhould be ſo eagerly ſought after; but it muſt be remembered, that the human heart is captivated with external pomp and ſplendor; and the ſtate and retinue of the doge on all occaſions, is very ſplendid. He is preſident in all councils; and in the great council he has two votes. All the courts riſe when he approaches, when on the contrary, he never riſes from his ſeat, nor takes off his cap, or corno, except at the elevation of the hoſt at maſs, before a prince of royal blood, or a cardinal, to whom he always gives the right hand. His name is alſo ſtamped on the coin of the republic; all public letters and credentials are directed to the doge, and anſwered in his name. He has likewiſe the nomination of the canons and primicerio, or dean of St. Mark's church. He preſents to the lower offices of the palace, and creates knights, with ſeveral other conſiderable privileges.

In order as much as poſſible to prevent all intrigues in the election of a doge, it is conducted in the following manner: after the funeral of the late doge, the whole grand council is aſſembled, except thoſe under thirty years of age, who are excluded. A number of balls equal to the number of perſons preſent, which generally amounts to above a thouſand, are put into a veſſel, thirty of which are gilt with gold, and the reſt with ſilver. Every one of the nobles according to his ſeniority draw a ball, and thoſe who draw the golden balls, withdraw into a private room to continue the election; but in drawing the golden balls, left two or three perſons of the ſame family, ſhould be appointed electors, all the relations of that nobleman who has drawn a gilt ball, are obliged to withdraw; and for every perſon who retires on this account, a ſilver ball is taken out of the veſſel that none may remain. After this the thirty electors, who have drawn the golden balls, draw a ſecond time out of another veſſel, in which there are twenty-one ſilver and nine golden balls. The nine who draw theſe golden balls, chooſe forty other electors, all of different families, but are allowed to name themſelves of the number; and as all theſe nine cannot chooſe an equal number of electors, each of the perſons who draw firſt has the privilege of chooſing five, and each of the remaining, four new electors. Theſe forty electors draw from a veſſel in which are twenty-eight ſilvered and twelve golden balls; and thoſe who draw the latter, chooſe twelve other electors, of whom the ſenior nominates three, and each of the remaining eleven, two; ſo that the whole number is twenty-five. Theſe, again, by drawing gold and ſilver balls are reduced to nine, each of which nominates five perſons, who are likewiſe reduced by lot to eleven. Laſtly, theſe eleven nominate forty-one electors, the eight ſenior naming four each, and the others three. Each of theſe, whoſe number amounts to forty-one, as in the foregoing elections confirmed by the great council, are locked up in a

particular

particular apartment of the ducal palace, where they are confined till they have choſen a doge. In the mean time they are treated in the ſame manner as the cardinals in the conclave; but the time of their confinement here is not ſo long; for the preliminary elections, with the nomination of the laſt forty-one electors, are generally diſpatched in two days, and the election of a doge commonly in about ſeven or eight more. The perſon elected doge muſt have twenty-five votes out of the forty-one in his favour.

When a perſon is choſen, he is not permitted to decline the office. In the year 1688, an inſtance of this happened, when Andreas Contareni, on making ſome difficulty of accepting the dignity, was threatened with baniſhment and confiſcation of goods, unleſs he immediately took upon him the office.

All the nobility, amounting to about ſixteen hundred, have a ſeat in the great council. The ſenate, or Pregadi, conſiſts of about two hundred and fifty members, and is the chief aſſembly; having the power of making war, peace, and foreign alliances; together with the diſpoſal of all offices both by ſea and land. The ſenate alſo appoints ambaſſadors, fixes the ſtandard of the coin, impoſes duties and taxes for the ſervice of the ſtate. Theſe two aſſemblies, namely, the great council and the ſenate, meet on Sundays and holidays in the palace, in the forenoon during ſummer, and in the afternoon in winter. The votes are not collected with a becoming decency and regularity for ſuch an auguſt aſſembly; the charity-boys, or Bollottini, making a great buſtle in running about to diſtribute the balls, or to put them again into the boxes, called *boſſoli*, which are painted on one ſide green, and on the other white. In putting the hand into the balloting box, the perſon who ſits next cannot diſtinguiſh on which ſide the partition the ball is put. The balloting being ended, the drawers, of which there are two alſo of different colours in each box, are taken out, and the number of

votes carefully computed. The balls in the white drawer are for the affirmative, and thoſe in the green for the negative.

In order to ſee the great council and ſenate ſitting, you muſt pay ſomething at the door, and alſo leave your ſword; the nobles themſelves not daring, on pain of death, to enter the ſenate-houſe armed while the council ſits. The lower gates of the palace are locked, and ſome of the procurators of St. Mark, from their *logietta* or little gallery, at St. Mark's tower, keep a watch, and give notice of the leaſt appearance of any diſturbance.

The doge, with his ſix *conſiglieri*, called *la ſignora* and *il conſiglietto*, and a few others, ſit on a ſeat raiſed above the reſt. The great number of members renders it neceſſary to tranſact ſeveral weighty affairs by committees.

The third council is called *il Pien Collegio*, and conſiſts of the doge and his ſix counſellors. In this council letters and inſtruments relating to the ſtate are read, ambaſſadors admitted to audience, and other affairs of importance are tranſacted.

Il Conſiglio di Dieci, conſiſts of ten counſellors, the doge and his ſix *conſiglieri*. This court decides all criminal caſes, without appeal; and is much dreaded for its ſeverity, as its power extends itſelf even to the doge himſelf, and is called *Exellſo*, or the high council.

The procurators of St. Mark formerly had only the care of the building of the epiſcopal church; but in time, wills, guardianſhips, and making a proper proviſion for the poor, fell under their juriſdiction: and what renders the office ſtill more conſiderable is, that it is for life. The number of theſe procurators is at preſent only nine; but when the ſtate is diſtreſſed for money theſe offices may be purchaſed.

The tribunal called the ſtate inquiſition, conſiſts of three preſidents, who are very attentive to every thing that has a tendency to diſturb the public tranquillity;

quillity; so that every prudent person should be very careful in talking on state affairs. The very nobility themselves are forbid to hold any conversation with ambassadors, or foreign ministers; for they often violate this order at ridottos and balls, having then an opportunity of wearing masques.

For the greater security of the state, heads of leopards and lions are carved on the wall of the ducal palace, with their mouths open, to receive information, by billets, of any plot or treason against the state, or public tranquillity. Behind these mouths are boxes placed to receive these billets, of which the inquisitors alone have the keys. It is left to the discretion of the inquisitors to determine how far such intelligence may be relied on.

Il Tribunale della S. Inquisizione, or the holy inquisition, which the pope at last obliged the republic to receive after a long opposition, consists of the apostolic nuncio, the patriarch, the inquisitor and three senators, as *assistenti* or lay-assessors, nominated by the republic. The power of this court, so formidable in other countries, is here under great restrictions; and all affairs of moment are previously made known to the state by the three assessors. Whatever relates to Jews, Greeks, witchcraft, and the like, is not cognizable by the inquisition; their vigilance being confined meerly to heresy and the abuse of the sacraments. Consequently, protestants are permitted the peaceable exercise of their religion in private.

The Lutherans belonging to the German factory maintain a preacher of their own, who wears a lay habit, and stiles himself counsellor to the duke of Saxe-Meinungen. This the republic connives at; and protestants, on their part, omit singing psalms in their meetings. They formerly used to bury their dead in the Lido, but a few years ago the German house has purchased of the monks of St. Christopher a piece of ground for that purpose. Such as are scrupulous about kneeling in the streets to the host, need be

under no apprehenſions at Venice, where, on account of the narrowneſs of the paſſages, and the great numbers of canals, the Euchariſt is carried to the ſick without any proceſſion.

Here is a particular college inſtituted for the regulation of dreſs; but their juriſdiction does not extend to ſtrangers, nor to the ladies of noblemen, during the two firſt years after their marriage, who are then called noviziate: they are, however, only indulged in wearing a pearl-necklace, a gold fringe round the bottom of their gowns, and giving their gondoliers, or bargemen, ribbons to wear in their hats or caps. But here, as well as in other countries, the dreſs of the women is connived at; eſpecially the courteſans, who readily find patrons, under whoſe protection they treſpaſs againſt this ſumptuary law with impunity. Inſtances, however, are not wanting of their being fined.

The piazzo di St. Marco, or St. Mark's palace, is the greateſt ornament of the city, and hath the form of a parallelogram, the ſide, which is two hundred and forty paces in length, and ſeventy-five in breadth, extending itſelf to the ſouth along by the ducal palace to the canal. The moſt conſiderable part of the area is between the church of St. Marco, and St. Geminiani, which is ſix hundred and eighty feet in length, two hundred and ſeventy common paces in breadth, but not uniform; being, near St. Mark's church, a hundred and twenty-ſix common paces excluſive of the colonade; but nearer St. Geminiano, it is only eighty-nine paces broad. The moſt conſiderable buildings, beſide the ducal palace and the two above-mentioned churches, are called Procurati, where part of the procurators of St. Mark reſide.

Between the two galleries of the Broglio, near the ſide of the canal, are two large pillars of agate, brought hither from Conſtantinople in the year 1192, when the Venetians made themſelves maſters of that city, under the command of Sebaſtiano Ziani, their doge. They were three in number, but one of them in unlading

lading fell into the canal, and ſunk ſo deep in the mud that it could never be found. Nicolo Barattiero of Lombardy erected the two remaining pillars, after they had lain years on the ground. On the pillar that ſtands next the ducal palace is a braſs lion with his head toward the eaſt, as an emblem of the republic's dominion over ſeveral places in the Levant. On the other pillar is a marble ſtatue of St. Theodore, or as ſome ſay, St. George, holding his ſhield in his right-hand, which muſt either proceed from a miſtake of the ſculptor, or perhaps it was copied from an intaglio. The Venetians indeed ſay, it was done deſignedly, to expreſs the juſtice of the republic, which only acts on the defenſive, but not on the offenſive.

Between theſe two pillars all malefactors are executed; nor would a noble Venetian paſs between them on any terms, becauſe when the doge Murrano Falier, who in the year 1354, was beheaded for treaſon againſt the ſtate, came to Venice after his election, he was obliged to land between theſe two pillars, the water being very high in the oppoſite canal. An armed galley is always kept in readineſs on any ſudden exigency.

The Zecca, or mint, lies behind the Procuratu Nove, and at the entrance ſtands the ſtatues of two lions in a ſtern poſition; one was done by Titiano Aſpetti, and the other by Girolamo Campagna.

From the Italian word *zeccha*, the zecchino or gold coin derives its name, which paſſes for a lira more than a German ducat, though both are equal in weight. This coin is over valued in order to prevent the exportation of the zecchins, or at leaſt to induce ſtrangers to ſend them back to the Venetian dominions. One of the ſmalleſt pieces of money at Venice, is called gazzetta; and as the literary news-papers at Venice, on a ſingle leaf, ſo early as the ſixteenth century, were ſold for a gazzetta apiece, all kinds of news-papers were from thence called gazzette, or gazettes.

In the apartment over the mint, are ſeveral fine pieces of painting by Palma, Tintoretto, Marco Titiano, Diano, and others.

The great arſenal is ſituated in another part of the city, and the gratuities and perquiſites paid for ſeeing it, amount to between thirty and forty lires. Sometimes thoſe who preſide over the arſenal are very ſuſpicious, and not long ſince, they walled up two windows of the Franciſcan convent, facing the tower, having been informed that two Frenchmen had, by the help of a teleſcope, taken from thence an exact view of the arſenal. The different accounts given by travellers of theſe affairs, depend in a great meaſure on the temper of the perſon who attends them. One of our company aſked our guide, if while we were viewing them, one might minute ſome things down, which was readily granted. This famous armory is two and a half Italian miles in circuit, and ſurrounded with water, and twelve towers. Facing the main entrance is a ſmall marble lion, erected under the gateway. Every one that goes in, is obliged to leave his ſword, which is returned at his coming out. The edifice is divided into four large halls, two on the ground floor, and two on the upper ſtory. The arms are ranged along the walks or galleries, embelliſhed with the armour and trophies of Scardenbeg, Mocenigo, Franciſcus Moroſini, Ziani, Giuſtiani, Caſtrani, and other warriors. Over the trophies of Moroſini, hang four red hats, to ſhew that he had been four times commander in chief. In his left hand he holds a blue cap, which the pope ſent him. Here are the helmet of Attila, the iron head-piece worn by Calleonius's horſe, and ſeveral arms taken from the Turks.

In the cellar is a large veſſel, filled with wine four times a day, and every workman in the arſenal, though there are a thouſand or more, may drink as often, and as much as he pleaſes. The wine is drawn out by cocks, and ſuppoſed not to be extraordinary good, being generally mixed with two thirds of water. On the iſland, on which the arſenal ſtands, is a fine ſpring of water.

The

The republic hath in all fifty gallies, five and twenty are at ſea, and the reſt almoſt ready to quit the harbour. They have likewiſe twenty-four men of war on the ſtocks. For each ſhip and galley, a particular place is built, where they lie unrigged, and unmaſted, under cover, and can be kept there without receiving any damage, between fifty and ſixty years. From theſe kind of ſheds, they are alſo launched into the deep canals, of which they have three in the arſenal. Beſide the abovementioned twenty-five gallies, in the Venetian arſenal lie, always ready rigged, four galeaſſes, and the like number of bomb-galliots: and two galeaſſes are continually kept at ſea. A galeaſs is a large ſort of galley, with a low deck, having three maſts with ſails, and between thirty and fifty oars to each ſide, and ſix or ſeven rowers to every oar. Theſe ſit under a deck, on which are guns. Toward the head of this veſſel are three tiers of guns, the uppermoſt conſiſting of ten pounders, and the other two of four and twenty pounders. Toward the ſtern, it has two tiers, each conſiſting of eighteen pounders. The whole number of guns is commonly forty cannon and ſix culverines. A galeaſs carries twelve hundred men, the rowers included.

Formerly ſuch a veſſel had orders not to ſtrike to twenty-five Turkiſh galleys; and the captain, who is always a nobleman, was ſworn to obſerve the order: but the caſe is now altered, and the Turkiſh navy has of late become more formidable.

A galley is much flatter bottomed than a galeaſs, and has but two maſts, namely, a foremaſt and mainmaſt; with only twenty-five or thirty oars on a ſide, and five or ſix galley ſlaves to every oar. It generally carries no more than five guns, the largeſt of which is placed at the head, and carries a ball weighing between thirty and thirty-four pounds. Theſe veſſels go faſt, but are not fit for bad weather, and conſequently they ſeldom go far from ſhore. The Venetians pretend that their gallies exceed all others, as being double-timbered.

timbered. The galliots are ſmaller than the gallies, and are principally uſed for tranſports. Of theſe fifty are always ready rigged in the arſenal, together with four advice-boats, of which laſt, the like number are continually out at ſea.

The ſailors in the Venetian fleet, are moſtly natives of Italy. The republic accuſtom their ſubjects but very little to military exerciſes, being ſenſible that the people, by reaſon of their ſevere oppreſſion, have no great liking to their ſuperiors; and thus the government deprives them of all means, whereby they might be enabled to ſhake off that yoke, which they bear with ſuch reluctance. Their wars with the Ottoman Porte are uſually carried on by troops which they hire from the German princes.

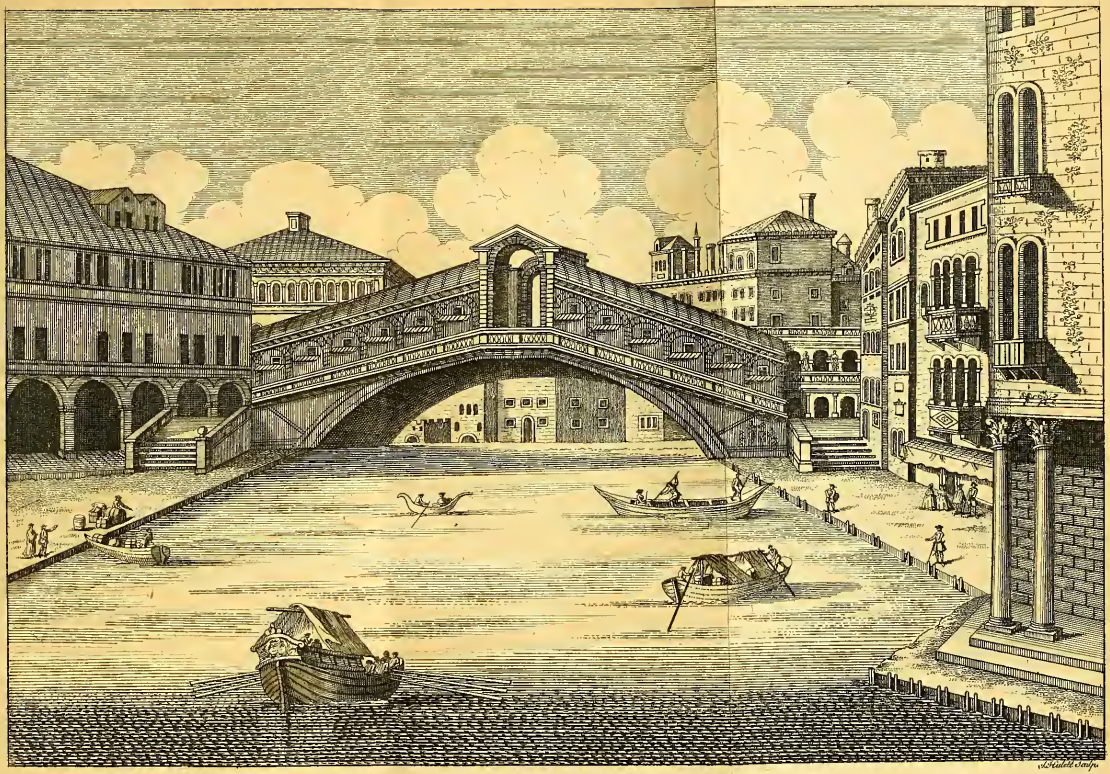
The bridge called Ponte Rialto, is intirely of marble, and conſiſts of a ſingle arch, ninety feet wide*, from the baſe of one pier to the other. It was built by the architect Antonio dal Ponte, ſtands on twelve thouſand piles of elm, and coſt the republic two hundred and fifty thouſand ducats. Its breadth a-top is thirty-ſeven common paces, and divided by two rows of ſhops, into three ſtreets, the middle ſtreet of which is the broadeſt. At each end, are fifty-ſix ſteps of aſcent to it. The great canal over which this bridge is built, is narrower here than in any other place, and only forty paces over. It is thirteen hundred paces in length, and along its banks, are the beſt houſes in all the city.

Cloſe to the Rialto are the exchange and the bank. The latter belongs to the ſtate, and pays no intereſt for money lodged here; the merchants depoſiting it, partly for ſecurity, and partly for the greater facility of transferring and remitting it in trade.

The roofs of the houſes in Venice are flat, and covered with tiles. The flooring in moſt of the apart-

* The centre arch of Blackfriars Bridge at London, is ſaid to be two feet wider than this celebrated bridge.

ments,



The Famous **BRIDGE** *of* **RIALTO.**

ments, is a kind of red plaiſter, made of pulverized marble and brick, mixed up with oil, and is both beautiful and laſting.

Among the curious collections of pictures at Venice, thoſe are to be preferred, which, ſome years ago, were purchaſed by the field marſhal count Sculemburg, if it might be conjectured that they were to remain any conſiderable time in this city. Some pieces by Caſtiglione, deſerved particular notice, together with the laſt ſiege, and the new fortifications of Corfu, which is not only painted on a picture, but curiouſly modelled in wood. Corfu is not only a bulwark to the Venetians, againſt the attack of foreign enemies, but likewiſe very advantageous on the account of its ſalt-works, which, with thoſe of the iſland of Chioſa, an iſland and city, not lying far from the influx of the Brenta Nuova, and twenty miles diſtant from Venice, yield an annual revenue of upward of five millions of livres. There is now a garriſon of four thouſand men, conſtantly kept in the caſtle of Corfu; and ſince count Sculemburg cauſed ſeveral new fortifications to be added to it, may juſtly be looked upon as one of the ſtrongeſt places in Europe.

The iſland of Murano, but a ſmall mile diſtant from Venice, is governed by its own magiſtrate, and ſaid to contain eighteen thouſand inhabitants.

The beautiful looking-glaſſes, and other elegant glaſs-work, made in this iſland, have ſpread its reputation into foreign countries; yet this trade is very much decayed, other nations having improved themſelves greatly, and diſcovered an art of making glaſs, which far ſurpaſſes that of Venice, for largeneſs. The Murano looking-glaſſes are only blown, whereas in other places, they are caſt and ground.

The Venetian clergy are in no great repute, either for learning or morals. The nuns do not obſerve the ſtricteſt diſcipline, neither are thoſe of noble families kept under a proper reſtriction: for as they do not voluntarily enter into this recluſe way of life out of a principle

principle of devotion, but are perſuaded to take this galling yoke upon themſelves againſt their inclination, for the conveniency of their families; they do every thing in their power to make it ſupportable. The nuns of St. Lorenzo threatened to ſet the convent on fire, rather than ſubmit to be brought under a greater reſtraint. The nuns, on account of their diſtinguiſhed rank, bear the title of *excellenza*. The vulgar at Venice, as in other places, are ſuperſtitious; but perſons of quality are often known to run into the other extream, and not give themſelves any concern about religion. Their ſkill in politics has given them a clear inſight of the indignity and detriment accruing by ſubmitting to the eccleſiaſtical power, and encouraged them to aſſert ſeveral privileges and liberties, of which other nations have ſuffered themſelves to be deprived by the encroachments of the pope. In order to ſupport and perpetuate this liberty, and at the ſame time prevent diſturbances, every perſon who embraces an eccleſiaſtical life, is excluded from the great council, and from having any ſhare in the government.

The patriarch, who is at the head of the clergy, ſtiles himſelf *Divina miſeratione Patriarcha Venetiarum*, without the addition uſed by the biſhops of other nations, *& laneta Sedes Apoſtolicæ gratia*. He is primate of Dalmatia, metropolitan of the archbiſhops of Candia, and Corfu, and alſo of the biſhops of Chrozza and Tercello. The council chooſes him out of the nobility, and the pope confirms the nomination. His power and dignity are but very inconſiderable, and even at Venice itſelf, does not extend to the dean and chapter of St. Mark, who bear the title of Primicerio.

The number of churches, convents, and hoſpitals at Venice, are a hundred and fourſcore.

In the ſtreets, near many of theſe religious edifices, are ſet up white ſtones, inſcribed with the word *Sacrum*, or *Il Sacrato*, to know how far the privileges of every ſuch foundation extends.

[From

[From the deſcription given by Mr. Sharpe, of Venice, we have extracted the following particulars.——" Venice, with a few alterations, might appear much more magnificent than it now is: the windows, inſtead of ſaſhes, are ſtill, as in the other parts of Italy, made of ſmall panes of glaſs, incloſed in lead, which is exceedingly paltry; and what is ſtill worſe, they are covered with iron grates, exactly reſembling thoſe of our priſons, which makes a dreadful gloomy view of the fronts of their palaces. Theſe grates were formerly called *geloſias*, but I queſtion whether they ſtill retain that name; for never was ſo entire a revolution effected in the manners of a nation, as in this inſtance of jealouſy. In ancient days, wives were immured in Italy, and huſbands were jealous: now, no women on earth are under ſo little reſtraint, and the word jealouſy is become obſolete. The ſhutters of their houſes are plain deal boards, tacked together without the leaſt form or decoration, and not painted like ours in England; ſo that when a palace is ſhut up, it very much reſembles a bridewell, or an hoſpital for lunatics. They likewiſe lay on the roofs of their houſes ſuch heavy clumſy tiles, that they very much offend the eye. Houſe-rent is remarkably cheap for ſo large and ſo trading a city. A houſe of ſeventy pounds a year, I ſhould have gueſſed at near two hundred, and ſo of others I enquired after.

The republic is extreamly rigid in what regards the quarantine; and indeed, as they border upon thoſe confines where the plague ſo frequently breaks out, they cannot be too watchful. There is not the leaſt connivance ever practiſed; all letters, to whomſoever directed, are firſt opened by the officers, and then ſmoaked before they are delivered. Were Mr.—— to have handed over a news-paper to me, and we had been detected in the action, I muſt inevitably have performed quarantine in the Lazaretto, a certain number of weeks. A few years ſince, a boy got on board

board one of the veſſels performing quarantine, and ſtole ſome tobacco; he was purſued into Venice, and ſhot dead in the ſtreets. There are many cuſtom-houſe officers in their boats, watching the quarantine night and day, who would certainly kill the firſt man who ſhould attempt to eſcape on ſhore, before the expiration of the quarantine.———

The theatres are not now open; but when they are, all the world goes thither, particularly in the ſeaſon of the carnival, where the barcaroles (gondaliers) make ſo great a figure, that it is ſaid of them, what our Bickerſtaff ſaid of the trunk-maker in the Tatler, that what they cenſure or applaud, is generally condemned or approved by the public: in ſhort, that it is the barcaroles who decide the fate of an opera or play. Theſe barcaroles are certainly ſuch a body of ſober men as in England we have no inſtance of amongſt the lower claſs of people: in maſking-time, however, they indulge the taſte of gaming, and doubtleſs often play with the nobles their maſters; but the brownneſs and coarſeneſs of their hands betray their occupation: beſide that, it is impoſſible for them to forbear making their boaſts, or their complaints, of good and bad fortune, when their dialect and deportment never fail to diſcover them.

The number, as well as the character of this people, renders their body very reſpectable: when one conſiders, that in all the great families, every gentleman keeps a diſtinct gondola rowed by two men, except ſome few who have but one rower, it will be readily conceived that the number of barcaroles muſt be very conſiderable. They are exceedingly proud of their ſtation, and with ſome reaſon; for their profeſſion leads them into the company of the greateſt men of the ſtate; and it is the faſhion to converſe with them, to hear their wit and humour, and applaud all they ſay: beſide, the pay of a barcarole is about eighteen pence Engliſh, with liveries and little perquiſites, which, in ſo cheap a country, is a plentiful

tiful income to a ſober man: accordingly, it is notorious, that all of them can afford to marry, and do marry.

The manner of rowing a gondola, ſtanding and looking forward, may be ſeen in every view of Venice, and this manner is abſolutely neceſſary for the guidance of a boat in theſe narrow canals; but it is curious to obſerve how dexterous they are by uſe; for it is very rare that they touch, much leſs endanger overſetting, though they are, every inſtant, within half an inch of each other. One cannot be an hour on theſe canals without ſeeing ſeveral of the barcaroles ſhifting themſelves; for it is a cuſtom amongſt them, to have always a dry ſhirt ready to put on, the moment after they have landed their fare; and they would expect to die, if by any accident they were under the neceſſity of ſuffering a damp ſhirt to dry on their bodies. On the other hand, it is curious to obſerve how little they dread damp ſheets through all Italy, at leaſt in ſummer; and the people at inns are ſo little appriſed of an objection to damp ſheets, that when you beg they would hang them before the fire, they do not underſtand you, and deſire you will feel how wet they are; being prepoſſeſſed, that you mean they have not been waſhed: in fact, unleſs you have ſervants who will dry them for you, it is in vain to expect it ſhould be done.

Gallantry is ſo epidemical in this city, that few of the ladies eſcape the contagion. No woman can go into a public place, but in the company of a gentleman, called here a *cavaliere ſervente*, and in other parts of Italy, a *ciceſbeo*. This cavaliere is always the ſame perſon; and ſhe not only is attached to him, but to him ſingly; for no other woman joins the company, but it is uſual for them to ſit alone in the box, at the opera or play-houſe, where they muſt be, in a manner, by themſelves, as the theatres are ſo very dark, that the ſpectators can hardly be ſaid to be in company with one another. After the

opera, the lady and her *cavaliere ſervente* retire to her caſine, where they have a *tete-a-tete* for an hour or two, and then her viſitors join them for the reſt of the evening or night: for on ſome feſtival or jolly days, they ſpend the whole night, and take maſs in their way home. You muſt know a caſine is nothing more than a ſmall room, generally at or near St. Mark's-Place, hired for the moſt part by the year, and ſacred to the lady and her cavaliere; for the huſband never approaches it. On the other hand, the huſband has his revenge; for he never fails to be the *cavaliere ſervente* of ſome other woman. There are many examples where the cavaliere, and not the huſband, is the object; where the cavaliere is taken immediately into ſervice, and for whoſe ſake the marriage is a pretext and ſcreen.

So many opportunities muſt, therefore, render this republic a ſecond Cyprus, where all are votaries to Venus, unleſs it pleaſe heaven to pour down more grace amongſt them, than falls to the ſhare of other nations in this degenerate age: but the detractors deny that the huſbands believe in this partial favour, and aſſert, they have very little fondneſs for their children, compared with the parents of other kingdoms: they are the children of the republic, ſay they, but not ſo certainly the children of their reputed fathers: the girls, therefore, are early ſent to convents, where they remain till they marry or die, and are viſited by their fathers and mothers ſeldom or never; if they marry, they at once burſt out from a ſecluded life, and a narrow education, into the ſcene of licentiouſneſs I have juſt deſcribed. ———

This is the picture of Venetian amours in the preſent age; but charity would lead one to hope the colours are laid on too ſtrong: politicians, however, pretend to give an eaſy ſolution of this licentiouſneſs amongſt the ladies: they tell you, that, in former times, the courtezans were a uſeful claſs of citizens, whoſe arms were always open to the wealthy, whe-

ther they were young or old; that now they have no ſuch character among them, and the ſtews that are connived at, receive only the very dregs of the people. Every diſſolute man of fortune is, therefore, in a manner, driven into the practice of either keeping a miſtreſs, or becoming a *cavaliere ſervente*: the former method is more expenſive, and leſs honourable; the latter, conſequently, the more prevalent.

The bank of the Rialto is a very ſmall office, and the whole buſineſs is tranſacted by a few clerks, who ſit in a ſmall room like an open booth, which faces the exchange. The buſineſs of the bank may be aptly compared to that of a banker in England, where merchants depoſit a large ſum of money, and draw upon the ſhop for their diſburſements.———

We have this day ſeen a wedding of two of the greateſt families in Venice: I ſay families; for all matches are rather alliances of families, than attachments of the parties married. Theſe marriages are generally public, and the relations are deſirous to have as many aſſiſtants and witneſſes at church as they can collect: it is uſual upon this occaſion to ſend an invitation to foreigners. All the women who are admitted, have likewiſe a formal invitation; but no gentleman is denied entrance. The ladies, who are the acquaintance of the parties, appear as gawdy as their ſumptuary laws will ſuffer them; but theſe laws oblige them to wear black; ſo that their laced ruffles and head-dreſs, with their diamonds, are the chief ornament; and, to ſay the truth, though their diamonds are numerous, they appear to great diſadvantage, by being ill-ſet in a large quantity of ſilver. The number of the well-dreſſed ladies was only fifteen; the reſt of the women in the church were of low rank. The bride alone was dreſſed in white, with a long train; the bridegroom in the uſual black dreſs of a Venetian noble, not unlike one of our counſellors in England with a judge's wig. She was led up

toward the altar by a Venetian noble, where ſhe kneeled, with her huſband on her right-hand. They both continued on their knees till the ceremony was finiſhed, which, with the maſs, was above half an hour. She was then handed out of the church by the ſame noble; and, as is the cuſtom, ſhe curtſied and paid her compliments, *en paſſant*, to all her's and her huſband's friends. Upon this occaſion there are epithalamiums printed, and made preſents of to certain ſpectators and acquaintance. It muſt happen now and then, that a rich Venetian has no ſon; in which caſe, a daughter may be a great fortune; but, in general, a young lady with ſix or ſeven thouſand pounds, is eſteemed a good fortune; for the ambition of the noble families is to unite, as much as poſſible, their riches with their name. The ladies here, as alſo at Turin and Milan, are generally very fair: the men are not ſo handſome, but I think remarkably tall. Look at any claſs amongſt them, the nobles for example, and you will find very few ſhort men amongſt them."——

Mr. Sharpe farther remarks,——"Venice, from its ſyſtem of policy, opens the doors of her nobles to very few ſtrangers. No country in the world adheres more rigidly to her ancient laws and cuſtoms than this republic. Amongſt others, there is one ordinance that not only prohibits the nobles themſelves from holding the leaſt intercourſe with foreign miniſters; but it is ſo very ſevere, that ſhould even one of their ſervants paſs the threſhold of an ambaſſador, he would infallibly be ſent to priſon. The law renders the life of a foreign miniſter exceedingly dull and unſocial; beſide that, it ſtops the channel through which young gentlemen on their travels would naturally find acceſs to the beſt company. I believe the origin of this law at Venice, had its riſe from a frivolous narrow conceit of preventing plots againſt the ſtate; but, in a ſumptuary view, it may be uſeful, as it ſuppreſſes that emulation in luxury, which

which the viſits betwixt their nobles and the foreign miniſters would naturally produce.

The nobles are ſaid to be above fifteen hundred in number, and it will therefore be readily ſuppoſed, that far the greater part of them are poor; as all the ſons are noble, and they have no means of adding to their patrimony, but by attaining magiſtracies and offices in the government, which are not lucrative, compared with Engliſh employments. By an ancient act of the ſenate, a noble muſt not be concerned in any article of commerce, though it is whiſpered that many of them have clandeſtine partnerſhips. The ſons too being all nobles, they divide their eſtates more equally than in monarchical kingdoms, where the eldeſt ſon only, in order to ſupport the honour of the family with the more ſplendor, enjoys the title and eſtate. It is true, that in Venice, the eldeſt has ſome benefit from his primogeniture; but, for the reaſons I have mentioned, that benefit is not very conſiderable. It is the ambition of every noble to marry one daughter to a noble; on which account he ſends the others to convents, that he may be better enabled to give her a fortune, and provide handſomely for his ſons. There are four convents in Venice, to which four hoſpitals are annexed, that give names to the convents. They are of a very ſingular inſtitution in one article, being open to a certain number of poor young women, who are thoroughly inſtructed in both vocal and inſtrumental muſic. They exhibit in their churches, on particular days of the week, and ſome feſtivals, and are much frequented, as the performance is finer than one expects in any other place than a theatre. The condition upon which they accept their education, is to remain in the convent until ſuch time as their talents ſhall induce ſome one to marry them. This happens very rarely, ſo that they generally ſing on till their voices are loſt, and their names are almoſt forgotten. The founders of this charity had, as it appears, too ex-

altred an opinion of the power of muſic; for, however beautiful the girls may be, they truſt only to their melody, being intercepted from the ſight of the audience, by a black gauze hung over the rails of the gallery in which they perform: it is tranſparent enough to ſhew the figures of women, but not in the leaſt their features and complexion.———

The poor people live very well in the city of Venice, which, however, may, in a great meaſure, be aſcribed to their ignorance of gin and brandy. They love gaming, and are, conſequently, often needy; but the government connives at it, and are rather pleaſed to have them ſo: as for thoſe who, by ſickneſs, or other accidents, are reduced to poverty, there is an abundance of charitable foundations; however, the ſwarms of beggars are ſurpriſingly great. The trade of begging, in all catholic countries, will neceſſarily proſper, ſo long as that ſpecies of charity, which is beſtowed on beggars, continues to be inculcated by their preachers and confeſſors, as the moſt perfect of all moral duties.

I muſt take notice of ſome diſadvantages this city labours under. The water here is ſuch an invitation to gnats, that no ſtranger to this place will conceive the torments we ſuffered every day and night from theſe inſects; and it muſt be granted that the canals, at low water, are often, in the ſummer, very offenſive, perhaps unwholſome. The bread is indifferent, and the wine, as through all Italy to this city, very bad. As they live in the midſt of ſalt water, all the water they drink, except what is brought from the Brenta, is collected from the rain which falls on their houſes: to this end they dig a well, which, at a certain depth, they ſurround with a wall of terras, made very compact, that the ſalt water in the canals may not tranſude into the well: then they lay a bed of ſand, through which the water filters into the well, as they imagine, in the moſt perfect ſtate of the pureſt water: however, as every houſekeeper thinks his

his well better finiſhed than that of his neighbour, one may conclude that ſome of them are porous, and do admit more or leſs ſalt water into them. The frequency of diarrhæas is another argument, that the water they drink is purgative; but perhaps one of the greateſt inconveniencies of theſe wells is, that they do not contain water enough for a family, in caſe of long droughts, which frequently happen in Italy.

All pleadings at the bar muſt be in the Venetian dialect, which is unpleaſant to the ear of a foreigner; and though none but an Italian ſhould dare to criticiſe on the ſtile and taſte of an Italian, yet a foreigner may venture to pronounce, that the Venetian dialect is a corrupt Italian, as they have letters in their alphabet which moſt of the natives of this town can never learn to utter; and are therefore obliged to drop entirely, or to ſubſtitute others in their place. For example, in all words where the letter *g* is introduced, this obſervation takes place; for, inſtead of pronouncing it in the words, *Giudice*, *Giulio*, *Giovanne*, and a thouſand others, they ſay, *Dudice*, *Dulio*, *Diovanne*, &c. and in the words *Mangiare*, *Ragione*, they drop it almoſt entirely, and ſay *Maniare*, *Raione*, &c. Then again the Tuſcans, and indeed the Italians of almoſt every other ſtate, pronounce the *ci* and *ce*, as we ſhould by putting an *h* betwixt the initial and final letters, as in the words *chirp* and *chefs*; but a Venetian has not the power of expreſſing thoſe words, otherwiſe than *firp* and *feſs*.

If this ſtricture on their language be a little too bold, I may venture at leaſt to take ſome freedoms with the indecorum of their bar. I ſhall not enter into the particulars of the extraordinary forms of their narrators, their interruptors, &c. a noiſy, uncivilized manner of pleading; but ſhall only deſcribe, if I am able, the agitation and fury of the pleaders, more like that of a demoniac, than of a man endeavouring, by ſound reaſon, to convince the judges and the

audience of the juſtice of his client's cauſe. Every advocate mounts into a ſmall pulpit, a little elevated above the audience, where he opens his harangue with ſome gentleneſs, but does not long contain himſelf within thoſe limits; his voice ſoon cracks, and what is very remarkable, the beginning of moſt ſentences (whilſt he is under any agitation, or ſeeming enthuſiaſm, in pleading) is at a pitch above his natural voice, ſo as to occaſion a wonderful diſcord: then, if he means to be very emphatical, he ſtrikes the pulpit with his hands five or ſix times together, as quick as thought, ſtamping at the ſame time, ſo as to make the great room reſound with this ſpecies of oratory. At length, in the fury of his argument, he deſcends from the pulpit, runs about pleading on the floor, returns in a violent paſſion back again to the pulpit, thwacks it with his hands more than at firſt, and continues in this rage, running up and down the pulpit ſeveral times, till he has finiſhed his harangue. They ſeem to be in a continual danger of dropping their wigs from their heads, and I am told it ſometimes happens. The audience ſmile now and then at this extraordinary behaviour; but were a counſellor to plead in this manner at Weſtminſter, his friends would certainly ſend for a Bedlam doctor. I take it for granted there may be ſome few who ſpeak with more dignity; but the advocates I ſaw were all men of eminence in their profeſſion; and believe me, when I aſſure you, that the account I have here given of the uſage of the bar, is exact and ſimple, though it may ſeem to ſavour of extravagance."—]

In travelling from Venice to Vienna, the ſhorteſt road is through Padua, where you agree with a vetturino, who for carriage and diet generally charges from twelve to fourteen ducats for every paſſenger; but as few remarkable objects preſent themſelves in that road, to ſatisfy the curioſity of a traveller, our company determined to take the way of Trieſte and Fiume,

Fiume, two places now famous for commerce, and from thence to take a view of the natural curioſities in the duchy of Carniola. Thoſe who are fearful of committing themſelves to the mercy of the ſea, may perform the journey by firſt going in a bark to Foſette, and from thence in a chaiſe to Palma. Being arrived at Monte Falcone, a bark may be eaſily hired to Trieſte.

The mildneſs of the ſeaſon encouraged us to take the ſhorteſt way, by going from Venice to Trieſte by ſea, and accordingly we provided ourſelves with certificates of health, which are diſtributed gratis, at a large edifice oppoſite the ſalt-office.

Trieſte is beautifully ſituated on the declivity of a hill, about which the vineyards form a ſemicircle. The town is but ſmall, and the fort, which ſtands on an eminence, is ſurrounded with ditches; but otherwiſe in a very defenceleſs condition, and garriſoned only with forty-five men. They are at preſent erecting ſome new fortifications on both ſides of the narrow paſſage leading into the inner harbour. The natives of Trieſte are accuſed of being lazy and proud, never applying themſelves to any uſeful employment, and of being of ſuch an envious diſpoſition, as to moleſt ſtrangers to the utmoſt of their power.

About a German mile from Trieſte is the caſtle of Servulo, ſituated on a high mountain, from whence there is an inchanting proſpect. Near it is the mouth or entrance of a famous cavern, in which the lapideous exudations have formed, on the top and ſides, ſeveral large pillars, and a variety of figures of white and blue colours. This cavern is very ſpacious, and at the entrance into it, being on the ſide of a mountain, upward of thirty ſtone ſteps are cut in the acclivity, for the conveniency of thoſe who are fond of the curioſities of nature. In a rock, juſt under the caſtle of St. Servulo, is another cave, to the entrance of which you paſs over a draw-bridge. The inhabitants of the country, in troubleſome times, uſed to

lodge their goods and effects in this cavern; and by drawing up the bridge effectually secure them from the enemy.

Fiume is situated in a valley near the sea; and noted for good wine, figs, and other fruits.

Adlsberg, or, in the Sclavonian language, *Calle Postoina*, is seven German miles distant from Fiume. After ascending about half way up the acclivity near Adlsberg, by the mill, you arrive at a large cavern, divided into several spacious passages. The sparry decorations of the roof appear like isicles, and wonderfully delight the eye. The sides likewise are covered with the same natural exudations, to which the imagination of the curious spectator frequently gives various forms, never intended by nature; so that it is no wonder to hear some people pretend that they have seen the heads of horses, dragons, tygers, and other monstrous appearances. If a person's curiosity will lead him so far, he may rove about two German miles in the subterraneous passages of this cavern.

About a German mile farther, towards the north-west, are also several remarkable caverns; in one of which, great part of the castle of Lueg, belonging to count Cobentzl, stands as under a roof. In the Sclavonian language this castle is called Jamma, which signifies a hole or cave.

About three quarters of a league from Adlsberg, is the remarkable subterraneous passage, called St. Mary Magdalen's Cave, to which there is no going but on horseback. The stones and bushes are exceeding troublesome; but even this fatigue is amply rewarded by the satisfaction a curious person enjoys, in seeing such an extraordinary cavern. It is not, indeed, equal to that of Adlsberg in height, but in several other particulars, far surpasses it; and I must confess, is the finest I ever saw. You first descend into a kind of hole, where the earth seems to be fallen in, for ten paces before you arrive at the entrance,

trance, which appears like a chaſm in a rock, cauſed by an earthquake. Here the torches are lighted to conduct travellers, the cave being extreamly dark, and divided into ſeveral apartments or halls. The vaſt number of pillars, formed by nature, in this wonderful cavern, give it a very magnificent appearance, being exceeding beautiful, as white as ſnow, and almoſt tranſparent. The bottom is of the ſame materials, ſo that a perſon may imagine he is walking among the ruins of ſome ſtately palace, ſurrounded by magnificent pillars and columns, ſome entire, and others mutilated.

At Planina, thoſe who are curious take horſe, in order to viſit Cirknitz, about a German mile from it. This is but a ſmall village, and of itſelf not worth ſeeing; but the lake, which lies about half a league from it, is very famous, and has been the ſubject of the diſquiſitions of many naturaliſts.

It is a common proverb, that in the Cirknitzerſee a perſon may ſow, reap, hunt, and fiſh, within the ſpace of one year; but this circumſtance is not peculiar to the lake, but common to every other ſpot overflowed with water in the winter and ſpring; but what is really wonderful, is the ebbing and flowing of this lake. The former happens in a long drought, whether it be ſummer or winter; and the laſt year the water was abſorbed twice entirely: the firſt time in the ſummer, and the ſecond in the winter following. The lake generally continues to ebb for five and twenty days; the water, during that time, running off by holes or cavities, which are eighteen in number, reſembling ſo many whirlpools. The cavities do not abſorb an equal quantity of water in the ſame time; for that called Ramine empties itſelf in five days, and in five days more the Vodonos becomes dry: five days after this, the Reſchatto is evacuated; and at the end of five days more the Koten pool is empty: and laſtly, at the end of the ſucceeding five days the Leviſche is dried up. The water, during

during that time, is alſo abſorbed by the other thirteen holes or whirlpools; ſo that in twenty-five days the lake is entirely dry. After a fortnight's ſettled drought in ſummer, the lake is obſerved again to ebb; but if it happens to rain for two or three days, it fills again. Inſtances have been known of its being dried up three times in a year.

Any peaſant may purchaſe the liberty of fiſhing in this lake for three ſiebenzehner, or one and fifty crutzers, in which part of this lake he pleaſes, and as often as he will, till the waters begin to fall; but on the return of the water, this licence muſt be again purchaſed. Some of the pools or cavities, which have but few fiſh in them, are given to the peaſants to be cleared; and when the water begins to fall, a bell is rung at Cirknitz, on which all hasten to the place of this gleaning, as it is called, from which only a few holes are exempted. What fiſh is not conſumed while freſh, is dried by the fire. Above one hundred peaſants take the advantage of this fiſhery, and the men and women run promiſcuouſly to the pools, quite naked, notwithſtanding both the magiſtrates and clergy have uſed their joint endeavours to ſuppreſs this indecent cuſtom; which gives occaſion to a great deal of laughter and indecent language among ſtrangers who happen to be preſent. Beſide, ſuch ſights are ſtrong temptations to recluſes; and though the women of the lower claſs in this country cannot boaſt of their beauty, yet they are not diſagreeable to thoſe who never ſee any of the ſex beſide.

Notwithſtanding every part of the lake is abſolutely dried up, and nothing remains alive in it except the ſpawn and young fry in Narte and Piauze, and the fiſh in the river Jeſſer; yet, on the return of the water, as great a number of fiſh are ſeen in it as before. The fiſh that return with the water are of a very large ſize, particularly jacks, weighing from fifty to ſeventy pounds each; a convincing proof that

that the reſervoir which ſupplies this lake with water is well ſtocked with fiſh.

When great quantities of rain fall, three of the cavities, namely, Koten, Jenſlenza, and Treſſetz, eject water to the height of two or three fathoms. If the rain continues, and eſpecially if attended with claps of thunder, the water iſſues out of all the holes through which it was abſorbed, thoſe of Velka and Mala Karlouſa alone excepted, and the whole lake is again filled with water in twenty-four, nay, ſometimes in eighteen hours. Some of the holes or cavities only eject, but never abſorb water; while others both eject and abſorb, during the ebb or flow of the lake. Nor do fiſh riſe with the water through all the holes, owing poſſibly to the narrowneſs of the ſyphons through which the water flows. Sometimes even live ducks, with graſs and ſmall fiſh in their ſtomachs, have emerged from theſe cavities; a ſufficient proof that there muſt be a large lake under the Cirknitzerſee. The water in the latter ſometimes riſes ſuddenly five or ſix feet above the uſual height.

On one ſide of the lake, conſiderably above the ſurface of the water, is a rock, in which are two holes at ſome diſtance from each other; through both which the water iſſues, during a thunder ſhower, with great noiſe and impetuoſity. When this happens in the autumn, a great number of ducks are ejected; theſe fowls are fat, of a black colour, blind, and almoſt deſtitute of feathers; but in about a fortnight, are full-fledged, recover their ſight, and fly away. Each of theſe apertures is about ſix feet diameter, and eject, during theſe ſtorms, a conſtant column of water of the ſame dimenſions.

This lake has three pleaſant iſlands, beſide a peninſula. Its greateſt extent is a large German mile, or two leagues, and one league in breadth. The inhabitants call it Zerkniſhu Jeſſen; the former denoting a ſmall church, and the latter water. The greateſt depth, excluſive of the cavities and holes,

is

is about four fathoms. Strabo calls it *lugeam paladem*, either from the town of Lueg, not far from it, or from its deep and cavernous bed.

Being desirous of viewing the imperial quicksilver mines of Idra, I determined to take the shortest road from Planina, which lies through Loidsch; but was obliged to go by the way of Upper Laubach, a town situated about two German miles from Planina.

Virgin quicksilver, or *minera mercurii*, is that prepared entirely by nature, and is found in the ore of these mines in globules or little drops, and sometimes flows like the milk from a cow; so that in six hours a single person has been known to gather above six and thirty pounds of this virgin mercury, of great use in making the *noctiluca mercurialis*, or lucid barometers, which being shaken in the dark, in a perpendicular direction, emit light; but brighter when the mercury falls, than when it rises.

Virgin mercury may be known by the following experiment. Let an amalgama be made of mercury and gold, put it over the fire to evaporate, and if it be virgin mercury, it will carry all the gold away with it, which common mercury will not.

Every common miner receives weekly, in money and provisions, about a guilder and a half, or 3 s. 6 d. sterling; but the health of many of them is extreamly impaired, being often affected with nervous disorders, violent tremblings, and sudden convulsive motions in their heads and legs. The quicksilver insinuates itself surprisingly into the bodies of many of those workmen. The same pernicious effects have been felt by goldsmiths, who cannot gild without using quicksilver; on which account it is also safest to work in the open air. Those who silver looking-glasses at Venice, are very subject to paralytic disorders. On the other hand, there are instances of persons labouring under venereal distempers, who have been cured by working in the quicksilver mines.

The

The penetrative ſubtilty of mercury is leſs ſurpriſing, as it appears from accurate obſervations, that a little globule of quickſilver, not exceeding a coriander ſeed in magnitude, may, by only preſſing it between the finger and thumb, be divided into twenty-ſeven millions of ſmall particles, all retaining their argentine luſtre and globular form, as may be ſeen through a microſcope.

There is a conſiderable demand for quickſilver at Venice, where it is uſed in ſilvering looking-glaſſes, and ſome of it is ſent to Rome and Naples.

From Laubach to Gratz in Stiria, are ten ſtages: the third, namely, from St. Oſwald to Franze, is very craggy; and on the road is a ſtone inſcribed with theſe words, *Fines Carnioliæ*, marking the limits between the duchy of Carniola and the country of Cilley. About twenty paces on this ſide of it is a fine ſquare pyramid on a baſis of black marble; and on the top an eagle, with his wings expanded, and looking toward Carniola. In his claws are a globe and ſcepter; on each ſide of it is a fulſome inſcription in Latin.

Two ſtages from Gratz, in the way to Vienna, on the right-hand of Retelſtein, is a cave, out of which are continually dug large bones, called *Unicornu Foſſile*, not unlike thoſe of Canſtein. The entrance into this cave is very ſpacious, and under a rock. Theſe bones may be conjectured to have belonged to ſome wild beaſts, which, at the time of the deluge, or ſome other extraordinary inundation, had ſheltered themſelves in this cavern.

Laxemburg, formerly known by the name of Lachfendorf, is generally the ſpring-reſidence of the imperial court. A large plain in the neighbourhood, is very commodious for hunting the heron, a diverſion of which the late emperor Charles VI. was very fond: but the palace is not worth ſeeing, either with regard to architecture or furniture.

From

From Neuſtadt, almoſt to Luxemburg, is a vaſt and barren plain: and I muſt confeſs that all Stiria, and that part of Auſtria bordering on it, did not anſwer the idea I had before formed of them, either in point of beauty or fertility. But from Luxemburg to Vienna is a charming country, and the road leading over Vinerberg, a ſmall hill, but affording an excellent proſpect, is delightfully planted with rows of trees.

[As we are going to enter the city of Vienna, the capital of the whole German empire, and the reſidence of the emperor, it will be a proper place here to add a few words of general deſcription, of the vaſt collective body which compoſes that celebrated empire; without deſcending to minute particulars.

Germany, which is called by the French Allemagne, and by the natives themſelves Deutſchland, is bounded by France, the Netherlands, and the German Sea on the weſt; by South Jutland and the Baltic on the north; by Poliſh Pruſſia, Poland, and Hungary on the eaſt; and by the Gulph of Venice, the dominions of the ſtate of Venice and Swiſſerland on the ſouth; extending from 45° 4′ to 54° 40′ north latitude, and from 6° to 19° 45′ eaſt longitude: accordingly its greateſt extent from north to ſouth is ſix hundred and forty Engliſh miles in length, and five hundred and fifty in breadth.

Germany is divided into ten circles, in order to promote and maintain the public welfare; for the more juſt diviſion and collection of the aids granted by the empire, either in men or money; and for preventing and remedying the diſorders in the taxes, coinage, &c. The circles have, however, no particular regulation with reſpect to precedence, but are very differently ranked in the ordinances and acts of the empire. Theſe are the Auſtrian, the Burgundian, the Electoral Rheniſh, the Franconian, the Swabian, the Upper Rheniſh, the Lower Rheniſh, Weſt-

Weſtphalian, the Upper and Lower Saxon. But this diviſion of the circles is imperfect, in not including all the dominions of the German empire; for Bohemia, Moravia, the Luſatias, and the Sileſias, are not comprized within them; nor was a ſufficient regard paid to the ſituation of the countries.

With reſpect to religion, the circles are divided into thoſe that are entirely Popiſh, as the Auſtrian and Burgundian; into ſuch as are wholly Proteſtant, which are thoſe of Upper and Lower Saxony; and into the mixed, to which all the others belong.

The emperor's title runs thus, "F. by the grace of God elected a Roman emperor, and at all times augmenter of the empire of Germany." Next follow the titles of the hereditary imperial dominions. The ſtates of the empire give the emperor the title of moſt illuſtrious, moſt powerful, and moſt invincible Roman emperor; but the laſt is omitted by the electors.

The prerogatives of the emperor conſiſt partly in his being looked upon by all other crowned heads and ſtates in Europe as the firſt European potentate, and conſequently has precedence given him and his ambaſſadors. With reſpect to the German empire, he is its ſupreme head, and as ſuch enjoys many privileges. Yet his power in the adminiſtration of the German empire is limited, as well by the capitulation of the election, the other laws of the empire, by treaties, as by the cuſtoms of the empire. Thoſe privileges which he has the right of exerciſing without the advice of the ſtates, are called his *reſervata*; but his greateſt power does not conſiſt in theſe, which are far from being repugnant to the liberties of the ſtates of the empire.

His rights, with reſpect to eccleſiaſtical affairs, conſiſt in little more than confirming eccleſiaſtical elections, and ſending commiſſaries to the elections of archbiſhops, biſhops, and abbots, that they may be

performed in due order; but the commiſſary is never perſonally preſent at theſe elections.

With reſpect to temporal affairs, the emperor has the right of beſtowing perſonal dignities; as for inſtance, the creating of noblemen, as lords, barons, counts, who enjoy the dignity of princes, and of knights and gentry, as alſo that of raiſing countries and territories to a higher rank; of beſtowing coats of arms, as alſo the enlarging, improving, and altering them. He has the power of eſtabliſhing univerſities, and enabling them to confer academical degrees; of granting a right of holding fairs and markets, and of erecting any place into a ſanctuary. He has likewiſe the power of beſtowing letters of reſpite, of ſecuring a debtor againſt his creditor, and of conferring majority on minors. He can put children who are born out of wedlock upon the footing of ſuch as are legitimate; can confirm the contracts and ſtipulations of the members of the empire; and ſo far remit the oaths extorted from them, that they may commence an action at law againſt another, on account of the very thing for which the oath was adminiſtered.

The emperor, however, has no right, without the conſent of the collective ſtates of the empire, to put one of thoſe ſtates under the ban; to exclude a ſtate of the empire from a ſeat and voice in its colleges; to interfere in the laws of the empire; to conclude treaties in affairs relating to the empire; to involve it in a war; to raiſe levies; or to conclude a peace in which the empire is concerned; to appoint taxes in it; to regulate the coinage; to build forts in the empire; or to determine religious diſputes.

The ſucceſſor in the adminiſtration is frequently choſen by the electors during the life of the emperor, and the perſon ſo choſen, is ſtiled king of the Romans. He is elected and crowned in the very ſame manner as the emperor; and though he has properly no kingdom,

dom, is actually a crowned head; is saluted with the title of majesty, and enjoys the title of perpetual augmenter of the empire, and king of Germany. He bears a spread eagle with one head, in his arms, and takes precedence before all other kings of Christendom.

With respect to the emperor's court and chancery, he has for his assistants the arch-offices of the empire, which are filled by electors.

Of the nine electors, three are spiritual, and the rest temporal. Of the former is the elector of Mentz, who is arch-chancellor of the holy Roman empire, and director of the electoral college. The elector of Treves, who is the second spiritual elector, is the arch-chancellor of the holy Roman empire in Gaul and the kingdom of Arles; but this is at present no more than a mere title. He has the first voice at the election of a king of the Romans, and consequently precedes the elector of Cologn. The elector of Cologn is arch-chancellor of the holy Roman empire in Italy, and has a second voice at the election of a king of the Romans.

The temporal electors are the following: the king of Bohemia, the elector of Bavaria, the elector of Saxony, the elector of Brandenburg, the elector Palatine, and the elector of Hanover. The king and elector of Bohemia is arch-cup-bearer of the holy Roman empire. His other prerogatives are, his preceding all other temporal electors, walking in procession immediately after the emperor, followed by the empress, and the electors of Mentz and Cologn; and in the electoral college he has a third voice. The elector of Bavaria is arch-sewer of the holy Roman empire. The elector of Saxony is arch-marshal of the holy Roman empire. At the diets, and on other solemn occasions, he carries the sword of state before the emperor, and at the coronation rides into a heap of oats, and fills a silver measure with them. The elector of Brandenburg is arch-

chamberlain of the empire, and carries the ſcepter before the emperor, and preſents him with water in a ſilver baſon, for him to waſh his hands. The elector Palatine has the office of arch-treaſurer, and throughout all Germany is protector of the order of St. John; he can alſo raiſe nobles and gentlemen to the degree of counts. The elector of Bavaria being put under the ban of the empire, and the Palatine obtaining the office of arch-ſewer, the elector of Brunſwic Lunenburg alſo obtained the office of arch-treaſurer, a title which he ſtill bears, till another ſuitable office be found him. He enjoys the alternate ſucceſſion of the biſhopric of Oſnaburg, with ſome other rights and privileges; and his electoral juriſdiction extends both to the territories of Hanover and Zell. Indeed, the emperor Leopold raiſed the illuſtrious houſe of Hanover, on account of the extraordinary ſervices both he and the empire had received from it, to the electoral dignity, ſo early as the year 1692; but thoſe electors obtained neither a ſeat nor a voice in the electoral college till the year 1708.

After theſe follow in rank the princes of the empire, who are partly ſpiritual and partly temporal; partly old, and partly new, or firſt raiſed to that dignity ſince the reign of Ferdinand II. The ſpiritual princes are either archbiſhops, biſhops, or princely abbots; and to them likewiſe belong the Teutonic maſters, together with the maſterſhip of the order of St. John. Among the temporal princes is an archduke, and the reſt are either dukes, palſgraves, margraves, landgraves, burgraves, princes, or princely counts.

The diet of the empire is an aſſembly of the emperor, and of all the ſtates, or their envoys and plenipotentiaries, in order to conſult and take reſolutions in ſuch affairs as concern the whole German empire. The diet is ſummoned by the emperor, who, after conſulting with the electors, appoints the time and

place

place where it ſhall meet, which muſt be within the German dominions. The emperor either aſſiſts at it in perſon, or has a principal commiſſary, who is generally an old imperial aulic counſellor, and a perſon of learning raiſed to the dignity of a baron.

The reſpective ſtates may either appear themſelves, or by their envoys; or charge another ſtate, or its envoys, with their voice.

The ſtates of the empire, in their conſultations, divide into three colleges, the electoral, the princely, and the college of the imperial cities: each of the two firſt, which are called the higher colleges of the empire, has a principal and bye-chamber of its own; but all the three colleges meet to hear the imperial propoſals, and at the exchanging of the concluſions of both the higher colleges againſt the imperial cities, in the hall of correlatives.]

The city of Vienna is not of itſelf very large; conſiſting only of twelve hundred and thirty-two houſes; and a walk round the ramparts may be performed in little more than an hour. The number of its inhabitants, from exact computations, amounts to fifty thouſand: but the ſuburbs, which extend between five and ſix hundred common paces from the fortifications, occupy a large ſpace of ground; ſo that it would take four hours to ride round the line thrown up againſt the malecontents of Hungary in 1704, though this, on both ſides, only extends to Leopoldſtadt. If therefore the whole ſuburbs be included under the name of Vienna, the number of inhabitants will amount to between three hundred and three hundred and fifty thouſand; of which the burials are annually about ſeven thouſand. The ſtreets in the city are very narrow and crooked. The imperial court has the privilege of quartering ſoldiers in the ſecond ſtory of each citizen's houſe; and as this is a great diminution of the proprietor's rents, beſide the narrowneſs of the fronts, the citizens endeavour to make themſelves amends by the height of the

buildings; ſo that the houſes in Vienna are from ſix to ſeven ſtories high: one of theſe, in the ſquare, called Ilof, has on one ſide ſeven ſtories, and on the other eight.

There are in Paris more magnificent houſes than at Vienna, but the courts before them, and the gates, which are generally ſhut, greatly diminiſh their appearance. The palaces in Vienna are indeed generally hid, as it were, in narrow ſtreets; but in ſtatelineſs and extent, they very far ſurpaſs thoſe at Paris, eſpecially if the grand ſtructures in the ſuburbs are included.

A perſon of quality and fortune, who is fond of gaming, may here indulge that diſpoſition to the full, and is ſure of being received in all aſſemblies. But it is neceſſary, previouſly, to weigh the ſtate of your purſe, before you engage too far, as gaming is here carried to a very great height.

Beſide the aſſemblies of the firſt nobility, here are many others, conſiſting of ſuch perſons as are not admitted into thoſe of the beſt quality; for Vienna ſwarms with upſtart noblemen, or with perſons who give themſelves out for ſuch, though really they have no claim to nobility. As ſoon as a man becomes maſter of a fortune, his head is turned with the thoughts of a patent of nobility, and few ſet out with leſs than the title of a baron.

Among thoſe who live moſt agreeably at Vienna, are the proctors or attornies of the imperial court of juſtice, ſome of whom acquire annually upward of ten thouſand guilders, each equal to two ſhillings and four pence. Moſt citizens employ ſuch an agent or attorney at the rate of twenty-four, to thirty guilders a year, for managing any proceſſes; a nobleman thirty-ſix guilders. The Proteſtants are allowed the public exerciſe of their religion at the houſes of the Swediſh, Daniſh, and Dutch ambaſſadors; but they muſt take care not to meet a proceſſion of the hoſt, unleſs they think proper to pay the uſual adoration.

The

The imperial park, or paddock, called Prater, an iſland in the Danube, is much frequented in the ſpring for its pleaſant airy walks The *Au-Garten* is open all the year, where the walks, hedges, and groves are ſo pleaſant, that it is generally frequented by perſons of diſtinction. Beſide the imperial riding-houſe, thoſe of the princes Schwartzenberg, Lichtenſtein, Dietrickſtein, count Staremberg, and eſpecially that of count Paar in Alſter-ſtreet; are well worth ſeeing.

The trade of Vienna is little anſwerable to its largeneſs and convenient ſituation. This is partly owing to the heavy duties on moſt commodities brought hither, particularly thoſe on wine, oxen, and other proviſions coming out of Hungary. The eaſt-country company pay three per cent. for all they import, which has cauſed them to raiſe their prices conſiderably.

[Lady Montagu affords us the following entertaining particulars relating to this famous city.——

" We travelled by water from Ratiſbon, a journey perfectly agreeable, down the Danube, in one of thoſe little veſſels, that they, very properly, call wooden houſes, having in them all the conveniencies of a palace, ſtoves in the chambers, kitchens, &c. They are rowed by twelve men each, and move with ſuch an incredible ſwiftneſs, that in the ſame day you have the pleaſure of a vaſt variety of proſpects: and within the ſpace of a few hours, you have the pleaſure of ſeeing a populous city, adorned with magnificent palaces, and the moſt romantic ſolitudes, which appear diſtant from the commerce of mankind, the banks of the Danube being charmingly diverſified with woods, rocks, mountains covered with vines, fields of corn, large cities, and ruins of antient caſtles. I ſaw the great towns of Paſſau and Lintz, famous for the retreat of the imperial court, when Vienna was beſieged. This town, which has the honour of being the emperor's reſidence, did not at all anſwer

my expectation, nor ideas of it, being much leſs than I expected to find it: the ſtreets are very cloſe, and ſo narrow, one cannot obſerve the fine fronts of the palaces, though many of them very well deſerve obſervation, being truly magnificent. They are built of fine white ſtone, and are exceſſive high. For as the town is too little for the number of the people, who deſire to live in it, the builders ſeem to have projected to repair that misfortune, by clapping one town on the top of another, moſt of the houſes being of five, and ſome of them of ſix ſtories. You may eaſily imagine that, the ſtreets being ſo narrow, the rooms are extreamly dark, and what is an inconveniency much more intolerable in my opinion, there is no houſe has ſo few as five or ſix families in it. The apartments of the greateſt ladies, and even of the miniſters of ſtate, are divided, but by a partition, from that of a taylor or ſhoe-maker; and I know no body that has above two floors in any houſe, one for their own uſe, and one higher for their ſervants. Thoſe that have houſes of their own, let out the reſt of them to whoever will take them, and thus the great ſtairs (which are all of ſtone) are as common and as dirty as the ſtreet. 'Tis true, when you have once travelled through them, nothing can be more ſurpriſingly magnificent than the apartments. They are commonly a ſuite of eight or ten large rooms, all inlaid, the doors and windows richly carved and gilt, and the furniture ſuch as is ſeldom ſeen in the palaces of ſovereign princes in other countries. Their apartments are adorned with hangings of the fineſt tapeſtry of Bruſſels, prodigious large looking-glaſſes in ſilver frames, fine japan tables, beds, chairs, canopies, and window-curtains of the richeſt Genoa damaſk or velvet, almoſt covered with gold-lace or embroidery. All this is made gay by pictures and vaſt jars of japan China, and large luſtres of rock cryſtal. I have already had the honour of being invited to dinner by ſeveral of the firſt people

of

of quality, and I muſt do them the juſtice to ſay, the good taſte and magnificence of their tables very well anſwer to that of their furniture. I have been more than once entertained with fifty diſhes of meat, all ſerved in ſilver, and well dreſſed; the deſſert proportionable, ſerved in the fineſt china. But the variety and richneſs of their wines, is what appears the moſt ſurpriſing. The conſtant way is, to lay a liſt of their names upon the plates of their gueſts along with the napkins, and I have counted ſeveral times, to the number of eighteen different ſorts, all exquiſite in their kinds.——I muſt own, I never ſaw a place ſo perfectly delightful as the Fauxbourg of Vienna. It is very large, and almoſt wholly compoſed of delicious palaces. If the emperor found it proper to permit the gates of the town to be laid open, that the Fauxbourgs might be joined to it, he would have one of the largeſt and beſt built cities in Europe.—

I have ſo far wandered from the diſcipline of the church of England, as to have been laſt Sunday at the opera, which was performed in the garden of the Favorita; and I was ſo much pleaſed with it, I have not yet repented my ſeeing it. Nothing of that kind ever was more magnificent; and I can eaſily believe, what I am told, that the decorations and habits coſt the emperor thirty thouſand pounds ſterling. The ſtage was built over a very large canal, and at the beginning of the ſecond act, divided into two parts, diſcovering the water, on which there immediately came, from different parts, two fleets of little gilded veſſels, that gave the repreſentation of a naval fight. It is not eaſy to imagine the beauty of this ſcene, which I took particular notice of. But all the reſt were perfectly fine in their kind. The ſtory of the opera is the enchantment of Alcina, which gives opportunities for great variety of machines and changes of the ſcenes, which are performed with a ſurpriſing ſwiftneſs. The theatre is ſo large that it is hard to carry the eye to the end of it, and the

habits in the utmoſt magnificence, to the number of one hundred and eight. No houſe could hold ſuch large decorations; but the ladies all ſitting in the open air, expoſes them to great inconveniencies: there is but one canopy for the imperial family; and the firſt night it was repreſented, a ſhower of rain happening, the opera was broke off, and the company crouded away in ſuch confuſion, that I was almoſt ſqueezed to death.——But if their operas are thus delightful, their comedies are, in as high a degree, ridiculous. They have but one play-houſe, where I had the curioſity to go to a German comedy, and was very glad it happened to be the ſtory of Amphitrion. As that ſubject has been already handled by a Latin, French, and Engliſh poet, I was curious to ſee what an Auſtrian author would make of it. I underſtand enough of that language to comprehend the greateſt part of it; and beſide, I took with me a lady that had the goodneſs to explain to me every word. The way is to take a box, which holds four, for yourſelf and company. The fixed price is a gold ducat. I thought the houſe very low and dark; but I confeſs, the comedy admirably recompenſed that defect. I never laughed ſo much in my life. It begun with Jupiter's falling in love out of a peep-hole in the clouds, and ended with the birth of Hercules. But what was moſt pleaſant was the uſe Jupiter made of his metamorphoſis; for you no ſooner ſaw him under the figure of Amphitrion, but inſtead of flying to Alcmena, with the raptures Mr. Dryden puts into his mouth, he ſends for Amphitrion's taylor, and cheats him of a laced coat, and his banker of a bag of money, a Jew of a diamond ring, and beſpeaks a great ſupper in his name; and the greateſt part of the comedy turns upon poor Amphitrion's being tormented by theſe people for their debts. Mercury uſes Soſia in the ſame manner. But I could not eaſily pardon the liberty the poet has taken of larding his play with, not only indecent expreſſions,

preſſions, but ſuch groſs words, as I do not think our mob would ſuffer from a mountebank. Beſide, the two Sofia's very fairly let down their breeches in the direct view of the boxes, which were full of people of the firſt rank that ſeemed very well pleaſed with their entertainment, and aſſured me this was a celebrated piece. I ſhall conclude my letter with this remarkable relation, very well worthy the ſerious conſideration of Mr. Collier.

In order to go to court, continues lady Montagu, I was ſqueezed up in a gown, and adorned with a gorget, and the other implements thereunto belonging, a dreſs very inconvenient, but which certainly ſhews the neck and ſhape to great advantage. I cannot forbear giving you ſome deſcription of the faſhions here, which are more monſtrous, and contrary to all common ſenſe and reaſon, than it is poſſible for you to imagine. They build certain fabrics of gauſe on their heads, about a yard high, conſiſting of three or four ſtories, fortified with numberleſs yards of heavy ribbon. The foundation of this ſtructure is a thing they call a *bourlé*, which is exactly of the ſame ſhape and kind, but about four times as big as thoſe rolls our prudent milk-maids make uſe of to fix their pails upon. This machine they cover with their own hair, which they mix with a great deal of falſe, it being a particular beauty to have their heads too large to go into a moderate tub. Their hair is prodigiouſly powdered to conceal the mixture, and ſet out with three or four rows of bodkins (wonderfully large) that ſtick out two or three inches from their hair, made of diamonds, pearls, red, green and yellow ſtones; that it certainly requires as much art and experience to carry the load upright, as to dance upon May-day with the garland. Their whalebone petticoats outdo ours by ſeveral yards circumference, and cover ſome acres of ground. You may eaſily ſuppoſe how this extraordinary dreſs ſets off and improves the natural uglineſs, with which God Almighty

Almighty has been pleaſed to endow them, generally ſpeaking. Even the lovely empreſs herſelf is obliged to comply, in ſome degree, with theſe abſurd faſhions, which they would not quit for all the world. I had a private audience (according to ceremony) of half an hour, and then all the other ladies were permitted to come and make their court.—When the ladies were come in, ſhe ſat down to *quinze*. I could not play at a game I had never ſeen before, and ſhe ordered me a ſeat at her right-hand, and had the goodneſs to talk to me very much, with that grace ſo natural to her. I expected every moment, when the men were to come in to pay their court; but this drawing-room is very different from that of England; no man enters it but the grand maſter, who comes in to advertiſe the empreſs of the approach of the emperor. His imperial majeſty did me the honour of ſpeaking to me in a very obliging manner; but he never ſpeaks to any of the other ladies, and the whole paſſes with a gravity and air of ceremony that has ſomething very formal in it.——I had an audience next day of the empreſs-mother, a princeſs of great virtue and goodneſs, but who piques herſelf too much on a violent devotion. She is perpetually performing extraordinary acts of penance, without having ever done any thing to deſerve them. She ſuffers her maids of honour to go in colours; but ſhe herſelf never quits her mourning; and ſure nothing can be more diſmal than the mourning here, even for a brother. There is not the leaſt bit of linen to be ſeen; all black crape inſtead of it. The neck, ears, and ſide of the face are covered with a plaited piece of the ſame ſtuff, and the face that peeps out in the midſt of it, looks as if it were pilloried. The widows wear, over and above, a crape forehead-cloth; and in this ſolemn weed, go to all the public places of diverſion without ſcruple.—

Her ladyſhip farther remarks, that "the two ſects that divide our whole nation of petticoats, are utterly unknown

unknown in this place. Here are neither coquettes nor prudes. No woman dares appear coquette enough to encourage two lovers at a time. And I have not ſeen any ſuch prudes, as to pretend fidelity to their huſbands, who are certainly the beſt natured ſet of people in the world; and look upon their wives' gallants as favourably, as men do upon their deputies, that take the troubleſome part of their buſineſs off their hands. They have not however the leſs to do on that account; for they are generally deputies in another place themſelves; in one word, it is the eſtabliſhed cuſtom for every lady to have two huſbands, one that bears the name, and another that performs the duties. And the engagements are ſo well known, that it would be a downright affront, and publicly reſented, if you invited a woman of quality to dinner, without, at the ſame time, inviting her two attendants of lover and huſband, between whom ſhe ſits in ſtate with great gravity. The ſub-marriages generally laſt twenty years together, and the lady often commands the poor lover's eſtate, even to the utter ruin of his family. Theſe connexions, indeed, are as ſeldom begun by any real paſſion, as other matches; for a man makes but an ill figure that is not in ſome commerce of this nature, and a woman looks out for a lover as ſoon as ſhe is married, as part of her equipage, without which ſhe could not be genteel: and the firſt article of the treaty is eſtabliſhing the penſion, which remains to the lady, in caſe the gallant ſhould prove inconſtant. This chargeable point of honour, I look upon as the real foundation of ſo many wonderful inſtances of conſtancy. I really know ſeveral women of the firſt quality, whoſe penſions are as well known as their annual rents, and yet no body eſteems them the leſs; on the contrary, their diſcretion would be called in queſtion if they ſhould be ſuſpected to be miſtreſſes for nothing. A great part of their emulation conſiſts in trying who ſhall

get

get moſt; and having no intrigue at all is ſo far a diſgrace, that I will aſſure you, a lady who is very much my friend here, told me but yeſterday, how much I was obliged to her for juſtifying my conduct in a converſation relating to me; where it was publicly aſſerted, that I could not poſſibly have common ſenſe, ſince I had been in town above a fortnight, and had made no ſteps toward commencing an amour. My friend pleaded for me that my ſtay was uncertain, and ſhe believed that was the cauſe of my ſeeming ſtupidity, and this was all ſhe could find to ſay in my juſtification. But one of the pleaſanteſt adventures I ever met in my life, was laſt night, and it will give you a juſt idea, in what a delicate manner the belles paſſions are managed in this country. I was at the aſſembly of the counteſs of ———, and the young count of ——— leading me down ſtairs, aſked me how long I was to ſtay at Vienna; I made anſwer that my ſtay depended on the emperor, and it was not in my power to determine it. Well, madam, ſaid he, whether your time here is to be longer or ſhorter, I think you ought to paſs it agreeably, and to that end you muſt engage in a little affair of the heart.— My heart, anſwered I gravely enough, does not engage very eaſily, and I have no deſign of parting with it. I ſee, madam, ſaid he ſighing, by the ill nature of that anſwer, I am not to hope for it, which is a great mortification to me that am charmed with you. But, however, I am ſtill devoted to your ſervice, and ſince I am not worthy of entertaining you myſelf, do me the honour of letting me know, whom you like beſt amongſt us, and I will engage to manage the affair entirely to your ſatisfaction. You may judge in what manner I ſhould have received this compliment in my own country; but I was well enough acquainted with the way of this, to know that he really intended me an obligation, and I thanked him with a very grave curteſy, for his zeal to ſerve me, and only aſſured him I had no occaſion to make uſe of it.——

It is not from Auſtria that one can write with vivacity, and I am already infected with the phlegm of the country. Even their amours and their quarrels are carried on with a ſurpriſing temper, and they are never lively, but upon points of ceremony. There, I own, they ſhew all their paſſions; and it is not long ſince two coaches meeting in a narrow ſtreet at night, the ladies in them not being able to adjuſt the ceremonial of which ſhould go back, ſat there with equal gallantry till two in the morning: they were both ſo fully determined to die upon the ſpot rather than yield, in a point of that importance, that the ſtreet would never have been cleared till their deaths, if the emperor had not ſent his guards to part them; and even then they refuſed to ſtir, till the expedient could be found out, of taking them both out in chairs, exactly in the ſame moment. After the ladies were agreed, it was with ſome difficulty that the paſs was decided between the two coachmen, no leſs tenacious of their rank than the ladies. This paſſion is ſo omnipotent in the breaſts of the women, that even their huſbands never die, but they are ready to break their hearts, becauſe that fatal hour puts an end to their rank, no widows having any place at Vienna. The men are not much leſs touched with this point of honour, and they do not only ſcorn to marry, but even to make love to any woman of a family not as illuſtrious as their own; and the pedigree is much more conſidered by them, than either the complexion or features of their miſtreſſes. Happy are the ſhes that can number amongſt their anceſtors, counts of the empire; they have neither occaſion for beauty, money, nor good conduct to get them huſbands. It is true, as to money, it is ſeldom any advantage to the man they marry; the laws of Auſtria confine the woman's portion to two thouſand florins, (about two hundred pounds Engliſh) and whatever they have beſide, remains in their own poſſeſſion and diſpoſal.

Thus

Thus here are many ladies much richer than their husbands, who are however obliged to allow them pin-money agreeable to their quality; and I attribute to this considerable branch of prerogative, the liberty that they take upon other occasions.

If I should undertake to tell you all the particulars in which the manners here differ from ours, I must write a whole quire of the dullest stuff that ever was read, or printed without being read. Their dress agrees with the French or English in no one article, but wearing petticoats. They have many fashions peculiar to themselves; they think it indecent for a widow ever to wear green or rose colour, but all the other gayest colours at her own discretion. The assemblies here are the only regular diversion, the operas being always at court, and commonly on some particular occasions. Whenever they have a mind to display the magnificence of their apartments, or oblige a friend by complimenting them on the day of their saint, they declare, that on such a day the assembly shall be at their house in honour of the feast of the count or countess——such a one. These days are called days of Gala, and all the friends or relations of the lady, whose saint it is, are obliged to appear in their best cloaths and all their jewels. The mistress of the house takes no particular notice of any body, nor returns any body's visit; and whoever pleases, may go, without the formality of being presented. The company are entertained with ice in several forms, winter and summer; afterward they divide into several parties of ombre, piquett, or conversation, all games of hazard being forbid.

I saw the other day the Gala for count Altheim, the emperor's favourite; and never in my life saw so many fine cloaths ill fancied. They embroider the richest gold stuffs, and provided they can make their cloaths expensive enough, that is all the taste they shew in them. On other days the general dress is a scarf, and what you please under it.

But

But now I am ſpeaking of Vienna, I am ſure you expect I ſhould ſay ſomething of the convents; they are of all ſorts and ſizes, but I am beſt pleaſed with that of St. Lawrence, where the eaſe and neatneſs they ſeem to live with, appears to me much more edifying than thoſe ſtricter orders, where perpetual pennance and naſtineſſes muſt breed diſcontent and wretchedneſs. The nuns are all of quality. I think there are to the number of fifty. They have each of them, a little cell perfectly clean, the walls of which are covered with pictures, more or leſs fine, according to their quality. A long white ſtone gallery runs by all of them, furniſhed with the pictures of exemplary ſiſters; the chapel is extreamly neat and richly adorned. But I could not forbear laughing at their ſhewing me a wooden head of our Saviour, which they aſſured me, ſpoke, during the ſiege of Vienna; and, as a proof of it, bid me remark his mouth, which had been open ever ſince.

Nothing can be more becoming than the dreſs of theſe nuns. It is a white robe, the ſleeves of which are turned up with fine white callico, and their head-dreſs the ſame, excepting a ſmall veil of black crape that falls behind. They have a lower ſort of ſerving nuns, that wait on them as their chamber-maids. They receive all viſits of women, and play at ombre in their chambers with permiſſion of their abbeſs, which is very eaſy to be obtained. The grate is not one of the moſt rigid; it is not very hard to put a head through; and I do not doubt but a man, a little more ſlender than ordinary, might ſqueeze in his whole perſon. The young count of Salamis came to the grate, while I was there, and the abbeſs gave him her hand to kiſs. But I was ſurprized to find here, the only beautiful young woman I have ſeen at Vienna, and not only beautiful but genteel, witty and agreeable, of a great family, and who had been the admiration of the town. I could not forbear ſhewing my ſurprize at ſeeing a nun like her. She made a

thouſand obliging compliments, and deſired me to come often. It will be an infinite pleaſure to me, ſaid ſhe, ſighing, but I avoid, with the greateſt care, ſeeing any of my former acquaintance, and whenever they come to our convent, I lock myſelf in my cell. I obſerved tears come into her eyes, which touched me extreamly, and I began to talk to her in that ſtrain of tender pity ſhe inſpired me with; but ſhe would not own to me, that ſhe is not perfectly happy. I have ſince endeavoured to learn the real cauſe of her retirement, without being able to get any other account, but that every body was ſurpriſed at it, and nobody gueſſed the reaſon. I have been ſeveral times to ſee her; but it gives me too much melancholy to ſee ſo agreeable a young creature buried alive. I am not ſurpriſed that nuns have ſo often inſpired violent paſſions; the pity one naturally feels for them, when they ſeem worthy of another deſtiny, making an eaſy way for yet more tender ſentiments. I never in my life had ſo little charity for the Roman catholic religion, as ſince I ſee the miſery it occaſions; ſo many poor unhappy women! and then the groſs ſuperſtition of the common people, who are ſome or other of them, day and night, offering bits of candle to the wooden figures, that are ſet up almoſt in every ſtreet. The proceſſions I ſee very often are a pageantry, as offenſive and apparently contradictory to common ſenſe, as the pagods of China. God knows whether it be the womanly ſpirit of contradiction that works in me, but there never, before, was ſuch zeal againſt popery in the heart of, &c.]

The country about Vienna produces good paſture; and they begin to purchaſe cows from Switzerland, to ſtock ſome noblemen's eſtates in theſe parts. The hill, called Callenberg, affords a very beautiful proſpect of the city of Vienna, and the places in its neighbourhood.

Baden, ſituated near Vienna, is as much frequented for its warm baths as for aſſemblies, and other diverſions.

ſions. Both ſexes bathe here without diſtinction, in the ſame bath, and at the ſame time. The bathing frocks are made to cover the whole body: the womens have their heads elegantly dreſt, and leads are faſtened to the bottom of their petticoats to keep them down. The baths are chiefly recommended to patients in rheumatic pains, or lameneſs; pains in the joints, or other arthritic diſorders; barren women reſort hither and find relief.

Baden is three miles from Vienna. Before the cathedral is a fine monument dedicated to the holy Trinity. Thoſe kind of pillars are very ornamental to a city, and though ſeldom ſeen in other Roman catholic countries, are frequently found in the Auſtrian territories.

The imperial court generally reſides in ſummer at the Favorita, in the ſuburbs of Wieden. This is indeed a more commodious palace than the imperial caſtle, the reſidence of the court during winter: but neither the building nor gardens are of a magnificence ſuitable to ſo great a prince. In hot and dry weather, the duſt raiſed by the horſes and carriages, between Vienna and the Favorita, would be ſcarcely ſupportable, were it not that a cart laden with water, by continually paſſing and re-paſſing, lays the duſt, by means of a leather pipe, ſo contrived as to ſprinkle the whole road with a gentle ſhower.

The fine weather and delightful ſeaſon induced me to make an excurſion into the neighbouring parts of Hungary, and ſhall communicate the following ſhort account of my journey. The diſtance from Vienna to Preſburg, is reckoned ten German miles, but in a poſt chaiſe is performed in ſeven or eight hours.

[Hungary, the antient Pannonia, received its preſent name from the Hungarians, a race of the Huns, a Scythian or Tartar nation, who in the ninth century took poſſeſſion of the country; but the Hungarians themſelves call it Magyar Orſzag: the Sclavonians

give it the name of Wergierſka; by the Germans it is called Ungern, and Hungerland; and by the Italians Ungharia.

The name of Hungary is uſed both in a limited and extenſive ſenſe. In the former, this country is bounded on the ſouth by Servia and the river Drave, which ſeparates it from Sclavonia; on the eaſt by Walachia and Tranſylvania; on the north by the Carpathian mountains, which ſeparate it from Poland; and on the weſt by Moravia, Auſtria, and Stiria. But in its more extenſive ſenſe it comprehends Sclavonia, Dalmatia, Boſnia, Servia, and Tranſylvania, lying between the forty-fourth degree forty minutes, and the forty-ninth degree north latitude, and between the ſixteenth and twenty-fifth degree, fifty minutes eaſt longitude from London.]

The city of Preſburg lies on a plain. Its buildings are very mean, and its fortifications conſiſt only of a walk and ditch. The ſuburbs are chiefly on an eminence, and the caſtle on a hill; it is ſquare, and adorned with four towers. In the lower ſuburbs is a hill, famous on account of its being the place where the king of Hungary goes on horſeback, and brandiſhes his ſword toward the four cardinal points, to ſignify, that he is determined to protect his country againſt his enemies on every ſide.

The exchequer of Hungary is kept at Preſburg, but is under a kind of ſubordination to that of Vienna.

The ſeven royal free mine towns are Cremnitz, Konigſberg, Schemnitz, Neuſohl, Buggantz, Dullen and Libeton. Theſe mines are the ſupport of ſeveral thouſands, and the expence of working all of them amounts yearly to above a million of guilders.

Tokay is ſituated about thirty Hungarian, or ſixty German miles from Schemnitz, and is well known through all Europe for the excellency of its wine; but thoſe are miſtaken who affirm that the tract of land on which this wine grows is very ſmall, and produces yearly ſcarce a thouſand hogſheads; for all acquainted with

with the country muſt know, that the ſpot of land which yields this generous liquor, is called in the Hungarian dialect, *hefy allya*, "the country under the "hills;" it contains above ſeven miles in circumference, and is interſperſed with ſeveral towns of equal or better ſituation than Tokay itſelf. If all the waſte ground in this tract of land was cultivated, no part of Europe would be without Tokay wine, as it is not a proper liquor for common drinking. If a perſon purchaſes a large quantity of Tokay wine, it is proper to carry it away in carriages drawn by Hungarian oxen, which will turn to very good account. The chief place for intelligence in theſe affairs is Caſchau.

Tokay lies in a fine country, and is pleaſantly ſituated; the mountains here not being ſo ſteep and craggy as about Crenitz and Schemnitz. That the air of a country abounding with hills and valleys is more ſalutary to the human body than that of a level country, is very evident, both from obſervation and hiſtory.

The dreſs of the women in the mine towns is not diſagreeable; their ſhifts are trimmed with ribbons, while others hang from their head-dreſs down their backs; but the peaſants and clowns are but meanly cloathed. The men are particularly fond of a furred cloak; and the women generally wear boots, and ſome a long furred garment. Their ſhifts are coarſe, and faſtened round their waiſts with a girdle. Their head-dreſs is of linen, with two lappets hanging down behind. Blue is the moſt uſual colour worn here by both ſexes. There is ſomething very manly in their dreſs; and it muſt be allowed that the cloaths of the Hungarian gentry are very becoming. The common people in Upper Hungary, ſpeak very little of the true Hungarian language, but polite perſons in large towns ſpeak Latin, German, or Sclavonian. The Latin ſpoke by the vulgar is very indifferent, of which the huſſars afford a ſufficient ſpecimen.

Six or seven thousand of the inhabitants of Schemnitz, which constitute two thirds of the city, are lutherans; but the magistrates are always Roman catholics. At Cremnitz, the magistracy is shared between the two religions, but no protestant is capable of any office in the imperial mines.

In Upper Hungary the protestants are very numerous, especially in the country; but in some places they are forcibly driven to the Romish churches like sheep.

Buda lies about twelve Hungarian miles from Schemnitz; and on the left hand of this road, is the town of Carpen, together with the mountain of the same name, so famous for being the supposed rendezvous of witches.

They divide the distance between Vienna and Prague, into twenty-one stages and a half, but there is beside the post road another, leading through Snoim, Iglaw, and Dzaslau, which is four miles shorter.

Bohemia is well peopled, and abounds in towns and villages. The state of Bohemia have been at the expence of above twenty-four thousand guilders for a correct map of that kingdom, which was at last executed by that famous engineer, John Christopher Muller.

Prague has broader streets but fewer stately palaces than Vienna. The bridge over the Molda, exceeds in length those of Ratisbon and Dresden; being seven hundred and forty-two paces long; and the breadth of it fourteen common paces: so that there is room for three carriages to pass a-breast. It is supported by sixteen pillars, and the sides are adorned with twenty-eight statues of saints. The crucifix, and the statue of St. Nepomuc are of brass; but the rest are all of stone. St. Nepomuc, who was thrown over this bridge by order of king Wenceslaus, for refusing to reveal what the queen had divulged to him at confession, is now become the patron of bridges, and by his superior

ſuperior merit, greatly leſſened the intereſt of all the other ſaints among the Bohemians.

In old Prague the jeſuits have one of the largeſt colleges belonging to their order, except thoſe of Liſbon and Goa. Two hundred and ten fathers of that order commonly reſide here. It is called Collegium Clementinium, from the church of St. Clement adjoining to it. In the tower of the Clementine college is an obſervatory, from which there is an elegant proſpect over the city. On the top of it is Atlas holding a large and curiouſly contrived armillary ſphere. In the church near the Trinhofe is the monument of Tycho Brahe, who has rendered his name immortal by his chemical proceſſes, and aſtronomical obſervations.

They ſhew here the apartment in the office belonging to the Bohemian ſecretary of ſtate, from which, in the year 1618, baron Slavata, great chancellor of the kingdom of Bohemia, baron Martinitz, grand marſhal, together with M. Platter, ſecretary of ſtate, were thrown headlong from a window, for warmly eſpouſing the intereſt of the houſe of Auſtria, contrary to the ſentiments of the majority. This apartment ſerves at preſent for the aſſembly of the ſtates. Theſe three noblemen had the good fortune of being received by a dunghill at the foot of the wall, and what is really ſurpriſing, they did not receive the leaſt hurt, notwithſtanding the window out of which they were thrown was twenty-eight ells or ſix ſtories from the ground; and ſecretary Platter is ſaid on this occaſion to have made a needleſs apology to the other two for his rudeneſs in falling upon them. I went down into the caſtle Moat to take a view of the place where they fell, and under a window which looks toward the city, I found in the bottom of the ditch overgrown with buſhes, a pedeſtal on which ſtands a quadrangular pyramid, terminating in a globe, and on that a crucifix. It was erected in memory of the eſcape of William Slavata, baron of Culm and Koſchemberg,

who was thrown from the above window on the 23d of May 1618.

About four and twenty feet from this ſpot, under a window on the other ſide of the apartment near a common ſewer, in a filthy ſituation, ſtands a triangular pyramid, inſcribed on two of its ſides with the words Jeſus and Maria; and on the third an inſcription to perpetuate the ſame accident.

In the treaſury at Loretto is ſhewn a golden triangle ſet with a variety of rubies, on which is enameled the image of the virgin Mary; as crowned by the holy Trinity. This was the joint offering of Slavata, Martinitz and Platter, as a memorial of their wonderful preſervation which they chiefly attributed to the virgin Mary.

The white tower is a ſtate priſon for perſons of rank in Bohemia. Formerly in one of the rooms was a ſort of iron machine in the ſhape of a woman, which, when any delinquent was brought near it, would embrace him with its arms, and ſqueeze him to death: ſome are of opinion, this machine has been removed to St. Peter's church, where the upper conſiſtory is held, and particularly uſed for the execution of eccleſiaſtical criminals.

On the ratſchin or caſtle-hill is the palace belonging to count Czernini, which in magnitude is indeed inferior to Wallenſtein houſe on the lower ſide of the hill; but, with regard to the magnificence of the ſtructure, and richneſs of the furniture, has few equals in the world. It has been almoſt a hundred years in building, and the grand hall is not yet finiſhed. In a church oppoſite to this palace the Capuchins have erected a *caſa ſanta* exactly reſembling that at Loretto; the walls within like thoſe of the original, are black and ſmoaky; but in ſome of the bas-reliefs on the outſide a very great difference is perceived, thoſe of the capuchin Caſa Santa being only of Stucco, and thoſe of Loretto of marble. The former are alſo greatly inferior to the latter in the beauty and delicacy of the work-

workmanſhip. The treaſure amaſſed in this chapel is prodigious, amounting to ſeveral tons of gold.

In Prague are a hundred churches, and almoſt as many convents. The city is not very populous, in proportion to its extent; for the whole number of its inhabitants does not exceed one hundred and twenty thouſand; fifty thouſand of which are Jews, and ſeventy thouſand Chriſtians. The trade of this city is inconſiderable, the Moldaw not being navigable.

[Lady Montague writes thus from Prague.—" The kingdom of Bohemia is the moſt deſert of any I have ſeen in Germany. The villages are ſo poor, and the poſt-houſes ſo miſerable, that clean ſtraw and fair water are bleſſings not always to be met with, and better accommodation not to be hoped for. Though I carried my own bed with me, I could not ſometimes find a place to ſet it up in; and I rather choſe to travel all night, as cold as it is, wrapped up in my furs, than go into the common ſtoves, which are filled with a mixture of all ſorts of ill ſcents.

This town was once the royal ſeat of the Bohemian king, and is ſtill the capital of the kingdom. There are yet ſome remains of its former ſplendour, being one of the largeſt towns in Germany, but, for the moſt part, old built and thinly inhabited, which makes the houſes very cheap. Thoſe people of quality who cannot eaſily bear the expence of Vienna, chuſe to reſide here, where they have aſſemblies, muſic, and all other diverſions, (thoſe of a court excepted) at very moderate rates; all things being here in great abundance, eſpecially the beſt wild fowl I ever taſted. I have already been viſited by ſome of the moſt conſiderable ladies, whoſe relations I know at Vienna. They are dreſſed after the faſhions there, in the manner that the people at Exeter imitate thoſe of London; that is, their imitation is more exceſſive than the original. It is not eaſy to deſcribe what extraordinary figures they make. The perſon

is ſo much loſt between head-dreſs and petticoat, that they have as much occaſion to write upon their backs, "This is a woman," for the information of travellers, as ever ſign-poſt painter had to write, "This is "a bear."]

The diſtance between Prague and Dreſden is ſixteen German Miles.

Dreſden has been long famous for its royal palaces, ſtraight and uniform ſtreets, beautiful ſituation, and ſplendid court; but with regard to the number of houſes and inhabitants, is inferior to ſeveral cities in Germany. The houſes in the ſuburbs and city are computed at about two thouſand five hundred, and the inhabitants of Old and New Dreſden are ſaid not to exceed forty thouſand, above five thouſand of which at preſent are papiſts. But in this computation the garriſon is not included.

The place which affords the greateſt entertainment to a curious ſtranger, is the Green-Room, or Muſeum. This collection was begun by the elector, and placed in a green room, which name it ſtill retains. Several apartments are, indeed, at preſent, green; but the diſpoſition is now greatly altered, and the number of curioſities ſo far increaſed, that the Muſeum conſiſts of ſeven rooms and a cabinet. The fee for ſeeing this Muſeum is generally diſcharged with four or five guilders, given to the attendant who opens the doors.

The palace is magnificently furniſhed, and the drawing-rooms particularly are worth ſeeing.

In the year 1711, a beautiful edifice, deſigned for a green-houſe, was begun in the Zwinger garden; but as another place appeared more convenient for that purpoſe, it was converted into an ineſtimable repoſitory of medals, natural curioſities, antiquities, minerals, petrifactions, rare animals, inſects, ſhells, amber of various kinds. In this ſtructure is alſo a library, together with an anatomy room, in which are a col-

a collection of all inſtruments relating to ſurgery, chemiſtry, metallurgy, geometry, aſtronomy, mathematics, mechanics, and botany.

The royal Gardens are adorned with above fifteen hundred ſtatues; the modern pieces, which are of white marble, are diſpoſed in various parts; but the antiques depoſited in a palace erected in the center of the garden.

The arſenal is ſaid to contain arms for a hundred thouſand men, together with fifteen hundred braſs cannon; among which the field-pieces are the ſmalleſt. Here are two large mortars, called Romulus and Remus, ſent hither as a preſent from the elector of Brandenburg, which throw bombs of five hundred pounds.

The Japaneſe palace, near the white gate in old Dreſden, was formerly a ſeat of count Fleming's; but purchaſed by his majeſty for a hundred thouſand dollars, by which the count got twenty thouſand dollars. The quantity of porcelain, both foreign and made here, is immenſe. The veſſels for culinary uſes only are valued at a million of dollars. In one of the upper ſtories are forty-eight vaſes of blue and white China, which the king of Poland purchaſed of the king of Pruſſia for a whole regiment of dragoons. One room is full of porcelain, ſaid to be painted by Raphael. The red porcelain made here, that ſtrikes fires, is now ordered to be antiquated, in order to enhance its value. But the whole proceſs of making it is deſcribed in writing, and depoſited in ſome ſecret place. The manufactory of common porcelain is carried on near Dreſden; but the moſt valuable ſpecies is made at the caſtle of Meiſſen. Botticher, the firſt inventor of the porcelain, died in the year 1719. A ſtate-bed, together with ſome chairs formed out of beautiful feathers of different colours, and which coſt thirty thouſand dollars, are to be ſeen in the Japaneſe palace.

The Turkiſh garden and palace are in Plau-ſtreet. The firſt floor of this palace is decorated with great variety of pieces of painting, repreſenting the ceremonies

monies in the Turkiſh Seraglio, together with the baths and audience-room; a proſpect of St. Sophia's church, and ſeveral habits worn by the Turks in general, eſpecially thoſe worn by the great officers of ſtate.

At the king's country ſeat, at Neuſtadt-Oſtra, are fourteen tame ſtags, which draw a carriage, and one is broke for the ſaddle. They ſet out briſkly, but are apt to flag very ſoon. There is alſo a white ſtag; and one with two brandiſhed horns growing on the right ſide of his head, together with ſome Indian ſtags.

[Lady Montague deſcribes the city of Dreſden as "the neateſt I have ſeen in Germany; moſt of the houſes are new built; the elector's palace is very handſome, and his repoſitory full of curioſities of different kinds, with a collection of medals very much eſteemed.——The Saxon ladies reſemble the Auſtrian, no more than the Chineſe do thoſe of London; they are very genteelly dreſſed after the Engliſh and French modes, and have, generally, pretty faces, but they are the moſt determined *minaudieres* in the whole world. They would think it a mortal ſin againſt good breeding, if they either ſpoke or moved in a natural manner. They all affect a little ſoft liſp, and a pretty *pitty pat* ſtep; which female frailties ought, however, to be forgiven them in favour of their civility and good nature to ſtrangers, which I have a great deal of reaſon to praiſe."]

Not far from Dreſden, in the road to Plauen, is a mill for cutting and poliſhing jaſper. Near this mill ſome cart-loads of Saxon jaſper are ſtill to be ſeen; but the work is now diſcontinued, and the mill uſed in poliſhing looking-glaſſes. In the firſt ſtory they are ground, and in the ſecond poliſhed. The water puts thirty-eight of theſe machines in motion, and two or three of the ſmaller glaſſes are placed under ſeveral of them. The whole management requires but a few hands, and is far better contrived than the looking-glaſs manufacture at Paris. John Mechior Dillinger,

Dillinger, who, by ſeveral works in the royal Muſeum, has rendered his name immortal, is one of the moſt ingenious artiſts of this city. He had twenty-ſix children by five wives. When the Czar, Peter the Great, was at Dreſden, in the year 1712, he choſe to lodge at Dillinger's houſe, with whoſe contrivances he was ſo delighted, that he ordered a model of his houſe to be made in wood, and ſent into Ruſſia, as a perfect ſpecimen of a commodious dwelling.

The Dreſden, or rather Meiſſen porcelain, is famous all over Europe; and produces a very advantageous trade. Wood and timber is another conſiderable article carried on at Grimma. A great quantity of paper is alſo made in Saxony, particularly at Dreſden, Zwickam, Pforta, Freyberg, Kirchberg, Tannenberg, and Luntzenau; and exported by means of the Elbe. Liebenwirda, Dippoldiſwolda, Waldenburg, and Wurtren, carry on a conſiderable trade in earthen ware; but this, as well as other branches, might be improved, were not all the veſſels on the Elbe obliged to pay toll at two and thirty places between Pirna and Hamburg. Muſea, Torgaw, Wurtzen, Eulinburg, and Merſeburg, are remarkable for excellent beer.

They have ſeveral linen manufactures in many towns of Saxony; and an advantageous trade is carried on with Hamburg in canvas and ſail-cloth, and the returns from thence are drugs, wine, butter, herrings, and dried fiſh.

Fort Konigſtein is ſo remarkable for its uncommon ſituation, that I could not deny myſelf the pleaſure of viſiting it. Pirna lies about a German mile from Pillnitz, and in it is the caſtle of Sonnenſtein, uſed as a priſon for perſons of diſtinction, but neither remarkable for architecture or fortifications.

The diſtance from Pirna to Konigſtein is a long German mile, and without a written order from the governor at Dreſden no perſon is admitted into this caſtle. It is ſituated on a rock, cut ſo ſteep that it appears

appears quite perpendicular; and the fort in many places has projections, or baſtions, which command the ſide of the rock. The aſcent toward Dreſden is the leaſt difficult; but well fortified and defended with three batteries of cannon. Wood and other luggage are drawn up to the fort by the help of cranes. The garriſon conſiſts of a hundred and fifty men only; but, on the firſt alarm from the governor, the villages are obliged to furniſh ſome hundreds more. Konigſtein is always furniſhed with proviſions for twenty-ſix years; and on the top is a fine meadow, a wood, and ſeveral gardens, in which are thirty-eight different kinds of fruit and foreſt trees. It requires half an hour to walk round the ramparts, and travellers are always ſhewn the place from whence a ſhoemaker of Dreſden, when a child, fell down the rock, without receiving any hurt. The fortreſs is furniſhed with five ciſterns, or ſmall reſervoirs for preſerving rain or ſnow water, and in them ſeveral kinds of fiſh, for the governor's uſe. The water uſed by the garriſon is drawn up by a wheel from a well, whoſe depth is nine hundred Dreſden ells. Forty years were ſpent in ſinking this well before a ſufficient quantity of water could be obtained. I obſerved, that when a pitcher of water was poured down the well, it was exactly five and forty ſeconds before it reached the ſurface of the water. It is always kept clean and in good repair, for which purpoſe general Kyaw, though no water drinker, contrived a machine for letting workmen down to the bottom of the well. But this is not the only monument he has left behind him; a large caſk was finiſhed at Konigſtein, in the year 1725, by his direction, ſixteen ells in length, and its diameter at the bung twelve, and at the ends eleven ells. It conſiſts of a hundred and fifty-ſeven ſtaves, eight inches thick, and the two heads of fifty-four pieces. Each head weighs ſeventy-ſeven hundred and ſeventy pounds. The caſk is at preſent filled with good Meiſſen wine, amounting to upward of ſix thouſand quintals,

quintals, which coſt above forty thouſand dollars (or 6000 l. ſterl.) reckoning the quart of wine only at four Groſchen, or 3 d. $\frac{1}{2}$ d Engliſh money. Before this caſk was conſtructed, the Heidelberg tun was reckoned the largeſt in the world; but according to the common computation, this of Konigſtein contains ſix hundred and forty-nine hogſheads more than that of Heidelberg.

The top of the caſk is railed round, and affords a room for fifteen or twenty perſons. Here alſo is a variety of welcome-cups, which are offered to thoſe who are fond of ſuch honours. The vault where the Konigſtein caſk is depoſited, as in a temple of Bacchus, is contiguous to the church.

Leipſick, is famous both on account of its trade, and noble univerſity. The civility of the inhabitants, the ſplendor of its buildings, and the charming gardens with which it is ſurrounded, render it far ſuperior to many capital places.

In the univerſity library are a great number of Greek and Ruſſian books; and more manuſcripts of Malabar, written on the leaves of palm trees, than in any library in Europe. In a particular apartment is a repreſentation of the two ſolar ſyſtems of Tycho and Copernicus, with all the viſible ſtars. Each of theſe armillary ſpheres are ten feet in diameter. The maker of them was Mr. Semler, miniſter of St. Ulrich's in this city.

The exchange is a beautiful ſtructure, and the cieling of the great hall elegantly painted. The Appel gardens are planted with a variety of yew trees, and ornamented with ſtatues, water-works and canals, and in one of the latter a Bucentaurus. In a ſtructure near theſe gardens is a manufacture of velvet, and of gold and ſilver tiſſue.

The diſtance between Leipſick and Halle is five German miles. It was originally only a village, called Dobreſol, or as the peaſants ſtill pronounce it Dicbreſala,

bresala, which signifies good salt, there being rich salt springs at Halle.

Being desirous of acquiring some further knowlege in metals, I determined to go from Halle to Eisliben, where, before the war, the copper works were in such condition, that above thirty smelting houses were erected in the country between Mansfelt and Eisliben. These generally produced above a thousand tons of copper in a year, and every hundred weight of copper contained ten or twelve ounces of silver.

Eisliben is the native place of Luther, and among other reliques of that famous reformer, his wooden bedstead is shewn here. In the consistorial chamber at Eisliben, is a print of Luther, said to have been wonderfully preserved in a fire, that happened at Artern; but if the fire at that place spared Luther's picture, it shewed no respect to the house at Eisliben, where he was born, which was totally consumed. However, that the memory of it might not be buried in oblivion, a school has been built on the spot, and over the door is placed a bust of Luther. Above the chamber door stands a statue of him, holding a crucifix in his hand.

Weimer is distant from Iena about two German miles, situated in a pleasant country, and in a valley near the Ilme. With regard to the palace of Wilhemsburg, only the Corps de Logis, and one of the wings are finished; but when compleated will make a noble appearance. The old castle near it, before which is a wooden bridge, is called the Red Palace. The duke's library has been much augmented with the choicest books that could be procured. The cabinet of medals, among which is the most valuable collection of Saxon coins, was purchased of count Haugwits, grand marshal to the elector of Saxony.

The distance between Weimur and Erfurt is three German miles. The whole piece of land between Iena and Gotha is so pleasant, and so finely cultivated;

that if all Thuringen was equal to this part, it might juſtly be reckoned among the fineſt provinces in Germany. A more delightful and convenient ſituation can hardly be found in the empire, than that of Erfurt, and the great number of ſteeples in that city give it a grand appearance. The river Gora flows in rivulets through moſt of its ſtreets. The number of houſes do not exceed twelve thouſand.

A thouſand men are in the garriſon of Erfurt, conſiſting of five hundred of the troops of the elector of Mentz, and a battalion of Imperialiſts. In the road to Gotha is a fort called Cyriacſburg. The citadel of Erfurt or Peterſberg is fortified in the modern manner.

On a bridge over the Gera is a ſtone, marked with a wheel, ſaid to be the center of the city, near which is ſhewn the houſe of the famous Dr. Fauſtus. Gotha is three German miles from Erfurt; the city lies in a valley, but the duke's palace ſtands on an eminence. It was anciently called Grimmenſtein, which name, after the troubleſome times, under duke John Frederick, was changed to Friedenſtein.

The muſeum at Gotha contains ſeveral remarkable curioſities; particularly ſeveral onyxes of divers kinds, wrought into various figures, and ſet in ſeveral pieces of work, to the value of ſixty thouſand dollars.

Beſide the ducal palace, Frederickſthal for entertainments and aſſemblies is worth ſeeing.

The diſtance between Gotha and Garnſtadt is three German miles. The latter is ſituated in a level and fruitful country. Near it the river Gera turns a mill or machine for grinding of corn; and is at preſent farmed for two thouſand guilders a year.

The road from Ilmenaw to Schluſſingen lies through part of the foreſt of Thuringen. No grain, except oats, grows here; but this is compenſated by the great plenty of wood. Here are many iron works, and the vaſt quantities of wood prove of the utmoſt advantage

advantage in ſmelting the ore. Several ſulphur mines are alſo found here, and in different parts glaſs-houſes are erected. At Mannebach are ſlate quarries which prove of conſiderable advantage to the country. In the ſlates are often found impreſſions of fiſh and plants.

The diſtance between Coburg and Bamberg is ſix German miles; the road runs through a pleaſant valley, watered by the Itch. It will be neceſſary firſt to make ſome obſervations on the margraviate of Bareith, before I proceed to deſcribe the difficult road over the mountains.

The margraviate of Bareith particularly abounds with marble of various colours, beyond any other province of Germany. From Schwarzenbach in the foreſt, or near Preſeck, is dug a grey ſort of marble, with yellow ſpots, which ſhine like metal. In the parts about Ilof in Voigtlande, they have a red, black, and grey ſort: ſome pieces of the laſt are variegated with red ſpots like drops of blood. Green marble is dug at Naila, yellow at Sheitberg, and various kinds at Lichtenberg near Heerwagen, as alſo at Gold-Cronach.

In the city of Bareith there is nothing remarkable enough to attract a traveller's notice. The hermitage not far from hence, built by the late margrave, has beautiful grottos, and excellent marble ſculptures.

The road from Bareith over Hollfeld to Bamberg is mountainous and ſtony, though not near ſo bad as that over Streitberg to Erlang. The lovers of petrefactions may, in all theſe parts, find a great variety of ſuch curioſities.

The city of Bamberg, which was formerly called Babenberg or Pfaffenberg, lies in a delightful and fertile country. The clergy ſeem to have been good judges of the fruitful ſpots in a country; for we ſeldom meet with a religious foundation which is not poſſeſſed of ſome of the beſt land in the whole province where it ſtands. Bamberg abounds in all ſorts

of

of garden vegetables, fruit, grain, and wine; but especially in liquorice, which is exported to most parts of Europe.

Under the jurisdiction of the republic of Nurenberg, beside the capital, are four other towns, namely, Altdorf, Hersbruck, Lauff, and Graffenberg in the upper palatinate, and also above five hundred villages. In the city of Nurenberg are a hundred and twenty eight capital streets, and four hundred smaller; and it is adorned with twelve large, and a hundred and thirty-three small fountains, beside a hundred and seventeen wells. This city also contains sixteen churches, and forty-four religious houses; twelve bridges, ten market places, three hundred and sixty-five towers on the city-walls, twenty-one thousand houses, and twenty-five thousand families. You cannot easily walk round it in less than three hours. I will not, however, pretend to assert that this computation is absolutely true, especially with regard to the number of villages, houses, and inhabitants. The Regnitz, which runs through this city, drives about a hundred and sixty mills in the territory of Nurenberg. It is the opinion of some that Nurenberg is the centre both of Germany and Europe.

Of what importance the trade carried on by the Nurenbergers in former times was to Italy, appears both from the privileges the German house still enjoys, and the respectful letter sent by the doge and senate of Venice to Nurenberg, when the former was under very great difficulties in the year 1509. The trade indeed is at present greatly below its former flourishing condition, and continually decreasing from that carried on by three other towns, namely Erlang, Schwobach, and Furth; one third of the last belongs to the city of Nurenberg, another to the Marcgrave of Anspuck, and the other to the chapter of the cathedral of Bamberg. But notwithstanding all this, Nurenberg is still famous for its manufactures, which are exported to all parts of the known world: and

though the toys called Nurenberg ware ſeem of little importance, the annual profit ariſing from them amounts to a hundred thouſand dollars: and in the year 1728, the Nurenberg company ſold as many toys in Conſtantinople only, as came to more than ſeventeen thouſand guilders.

The council of this city has always two preſidents, who continue in their office four weeks only, when they are ſucceeded by four others. It conſiſts of twenty-four burgomaſters, eight elders, who, like the former, are of the Patrician order, and eight maſters of companies; but the laſt are only ſummoned when any extraordinary deliberations are on the carpet.

Nurenberg has, for many centuries, had the honour of keeping the moſt valuable part of the imperial crown jewels, together with the reliques belonging to them. The jewels are depoſited in a ſeparate apartment, and the whole ſhewn only to princes and counts of ancient families.

Some time ſince, a ſociety was formed at Nurenberg, under the name of the Pegnitz academy, with a view of improving and refining the German language and poetry. Their ſcheme was not the beſt concerted, ſo that at preſent, though the Pegnitz ſociety ſtill ſubſiſts, they have made ſo ſmall a progreſs in the undertaking, that they ſeldom meet.

The beſt performers in vocal muſic generally hold their meetings on feſtivals, and perform even in private houſes for a ſmall fee. Muſic flouriſhes greatly in Nurenberg.

Converſation with the fair ſex is under much greater reſtraint in Nurenberg, than in moſt other large cities; a ſtranger is hardly permitted to ſee them in their private aſſemblies; and even the natives of the place, unleſs particular friends, are not admitted.

It is now ſome years ſince a good porcelain manufactory has been eſtabliſhed in this city.

Thoſe who delight in mechanic arts and manufactures, may here abundantly gratify their curioſity. It is now ſome centuries ſince the Nurenberg artiſts have been claſſed among the beſt in Germany; and, indeed, to exhibit the merits of this city, in promoting and improving uſeful knowlege of all kinds, would afford matter for a large volume.

[From lady Montagu we derive the following remarks relating to this city.——" I have, ſays ſhe, already paſſed a large part of Germany, have ſeen all that is remarkable in Cologn, Frankfort, Wurtſburg, and this place. It is impoſſible not to obſerve the difference between the free towns, and thoſe under the government of abſolute princes, as all the little ſovereigns of Germany are. In the firſt there appears an air of commerce and plenty. The ſtreets are well built, and full of people, neatly and plainly dreſſed. The ſhops are loaded with merchandize, and the commonalty are clean and chearful. In the other you ſee a ſort of ſhabby finery, a number of dirty people of quality tawdered out; narrow naſty ſtreets out of repair, wretchedly thin of inhabitants, and above half of the common ſort aſking alms. I cannot help fancying one, under the figure of a clean Dutch citizen's wife, and the other like a poor town lady of pleaſure, painted, and ribboned out in her head-dreſs, with tarniſhed ſilver-laced ſhoes, a ragged under-petticoat, a miſerable mixture of vice and poverty.——They have ſumptuary laws in this town, which diſtinguiſh their rank by their dreſs, prevent the exceſs which ruins ſo many other cities, and has a more agreeable effect to the eye of a ſtranger, than our faſhions. I need not be aſhamed to own, that I wiſh theſe laws were in force in other parts of the world. When one conſiders impartially, the merit of a rich ſuit of cloaths in moſt places, the reſpect and the ſmiles of favour it procures, not to ſpeak of the envy and the ſighs it occaſions (which is very often the principal charm to the wearer) one

is forced to confeſs, that there is need of an uncommon underſtanding to reſiſt the temptation of pleaſing friends, and mortifying rivals; and that it is natural to young people to fall into a folly, which betrays them to that want of money, which is the ſource of a thouſand baſeneſſes. What numbers of men have begun the world with generous inclinations, that have afterward been the inſtruments of bringing miſery on a whole people, being led by a vain expence into debts that they could clear no other way, but by the forfeiture of their honour, and which they never could have contracted, if the reſpect the multitude pays to habits, was fixed by law, only to a particular colour, or cut of plain cloth. Theſe reflections draw after them others that are too melancholy. I will make haſte to put them out of your head by the farce of relics, with which I have been entertained in all Romiſh churches.

The Lutherans are not quite free from theſe follies. I have ſeen here, in the principal church, a large piece of the croſs ſet in jewels, and the point of the ſpear, which, they told me very gravely, was the ſame that pierced the ſide of our Saviour. But I was particularly diverted in a little Roman Catholic church which is permitted here, where the profeſſors of that religion are not very rich, and conſequently cannot adorn their images in ſo rich a manner as their neighbours: for not to be quite deſtitute of all finery, they have dreſſed up an image of our Saviour over the altar, in a fair full-bottomed wig, very well powdered. I imagine I ſee your ladyſhip ſtare at this article, of which you very much doubt the veracity: but, upon my word, I have not yet made uſe of the privilege of a traveller."]

The diſtance between Nurenberg and Ratiſbon is twelve German miles, the laſt eight miles of which is very craggy and uneven. A mile on this ſide of Ratiſbon we croſſed the Naab, and a little beyond it aſcended a ſteep hill, from which we had a fine proſ-

pect over the vaſt plain on which Ratiſbon is ſituated. This free imperial city contains five different ſtates within its circuit, viz. the cathedral of Ratiſbon, the imperial abby of St. Emmeran, the lower minſter, the upper minſter, and the city itſelf. This ſee is immediately ſubject to the pope, without acknowleging any metropolitan. In the cathedral are buried ſeveral biſhops of Ratiſbon; and on the right-hand, in the cathedral, a wooden crucifix as big as life, the hair of which the credulous vulgar believe continues growing.

The city of Ratiſbon has a good library belonging to it in the council-houſe, but contains more books in the civil than municipal law.

The bridge over the Danube was begun in 1135, and compleated in eleven years. It conſiſts of free ſtone, reſting on piles of oak, driven to a conſiderable depth in the bed of the river. The length of this bridge is four hundred and ſeventy common paces, or a thouſand and ninety-one feet; and conſiſts of fifteen arches. It is commonly ſaid of the three principal bridges in Germany, that Dreſden bridge is the fineſt, that of Prague the longeſt, and that of Ratiſbon the ſtrongeſt. The juriſdiction of the city of Ratiſbon reaches no further than the end of the bridge; and the town of Amhoff, on the other ſide of the river, belongs to the elector of Bavaria.

The envoys at Ratiſbon, as repreſentatives of electors, have very lofty ideas of their office and dignity, and aſſume ſuch ſtate, that when the widow of duke Frederic Henry of Saxe-Zeitz, a princeſs of the houſe of Holſtein Wickſenburg, came to pay a viſit to the cardinal of Saxe-Zeitz her brother-in-law, her highneſs could but very ſeldom appear in public, becauſe the ladies of the electoral envoys took the precedency of her. The electoral envoys were alſo for taking the right-hand of a Bavarian prince, and likewiſe of a prince of the houſe of Wittenberg. If ſovereign princes of Germany attend at the diet themſelves,

they ſit in the college, above all the envoys of princes; but the envoys of Auſtria, Burgundy, and Saltſburg have, by preſcription, exempted themſelves from this rule, and always maintained the precedency, ſo that the Holſtein envoys never aſſiſt at the college when a ſeſſion is held.

The envoys indeed regulate their conduct by the inſtructions of their reſpective courts: however, caſes may happen, in which favour may be ſhewn to a party, even contrary to ſuch inſtructions; namely, when it is agreed with other envoys to acquieſce in the majority of voices, from which the envoys are not often willing to diſſent. Several envoys from princes of the empire are directed to conform to the vote of the Auſtrian envoy.

From the great number of repreſentatives, and their different talents, it is eaſy to imagine that a proper ſecrecy in the diet is not always obſerved. The ſecretaries are indeed neither admitted into the next rooms, nor at the conferences of the evangelic body; yet the tranſactions in both are ſoon known.

It is a queſtion with ſome, whether the continual ſitting of a diet be advantageous or not to the emperor and the empire: for my own part, I cannot ſee why it may not be anſwered in the affirmative. The emperor's miniſter is always maintaining, that the advantages are wholly on the ſide of the Germanic body, and that the charges of the diet to the houſe of Auſtria amount to upward of a hundred thouſand dollars a year. But it is evident, that it is no leſs for the emperor's advantage, as otherwiſe he muſt, on every occaſion, be obliged, at a very great expence, to ſend an envoy to every court, of whoſe aſſiſtance he may, on any emergency, ſtand in need: beſide, it would be hardly poſſible for the ſmall ſtates of Germany to defend themſelves againſt the great and potent houſes. Perhaps one or two of the moſt powerful ſtates might find their account in the diſſolution of the diet, but the general good of the Germanic

manic body would inevitably ſuffer by it; and the conſequence would be no other than abſolute anarchy.

Foreigners can never be at a loſs for amuſements at Ratiſbon, as they have free acceſs to the canoneſe's daily aſſemblies, and a great variety of entertainments. Thoſe gentlemen, who are fond of gaming, will alſo meet with perſons here ready to gratify their diſpoſition; for it is not unknown how far an immoderate paſſion for this diverſion has carried ſome Ratiſbon ladies. As the ſtates of the empire, who ſend envoys to the diet are very numerous, and as every court ſends freſh inſtructions to its reſpective envoys when any new affair comes on the tapis, the envoys, amidſt ſo many vacations or adjournments of the diet, cannot be ſaid to have a very fatiguing employment.

[Lady Montagu's account of Ratiſbon cannot but prove agreeable. She ſays that—" All the nobility of this place are envoys from different ſtates. Here are a great number of them, and they might paſs their time agreeably enough, if they were leſs delicate on the point of ceremony. But inſtead of joining in the deſign, of making the town as pleaſant to one another as they can, and improving their little ſocieties, they amuſe themſelves no other way, than with perpetual quarrels, which they take care to eternize, by leaving them to their ſucceſſors: and an envoy to Ratiſbon receives, regularly, half a dozen quarrels among the perquiſites of his employment. You may be ſure the ladies are not wanting, on their ſide, in cheriſhing and improving theſe mportant piques, which divide the town almoſt into as many parties as there are families. They chuſe rather to ſuffer the mortification of ſitting almoſt alone on their aſſembly nights, than to recede one jot from their pretenſions. I have not been here above a week, and yet I have heard from almoſt every one of them, the whole hiſtory of their wrongs, and dreadful complaints of the injuſtice of their neigh-

bours; in hopes to draw me to their party. But I think it very prudent to remain neuter, though if I was to ſtay amongſt them, there would be no poſſibility of continuing ſo, their quarrels running ſo high, that they will not be civil to thoſe that viſit their adverſaries. The foundation of theſe everlaſting diſputes, turns entirely upon rank, place, and the title of excellency, which they all pretend to, and what is very hard, will give it to no body. For my part, I could not forbear adviſing them (for the public good) to give the title of excellency to every body, which would include the receiving it from every body; but the very mention of ſuch a diſhonourable peace was received with indignation. And indeed I began to think myſelf ill-natured, to offer to take from them, in a town where there are ſo few diverſions, ſo entertaining an amuſement. I know that my peaceable diſpoſition already gives me a very ill figure, and that it is publicly whiſpered as a piece of impertinent pride in me, that I have hitherto been ſaucily civil to every body, as if I thought no body good enough to quarrel with. I ſhould be obliged to change my behaviour, if I did not intend to purſue my journey in a few days. I have been to ſee the churches here, and had the permiſſion of touching the relics, which was never ſuffered in places where I was not known. I had, by this privilege, the opportunity of making an obſervation, which I doubt not might have been made in all the other churches, that the emeralds and rubies which they ſhew round their relics and images, are moſt of them falſe; though they tell you that many of the croſſes and madonas, ſet round with theſe ſtones, have been the gifts of emperors and other great princes. I do not doubt indeed but they were at firſt jewels of value; but the good fathers have found it convenient to apply them to other uſes, and the people are juſt as well ſatisfied with bits of glaſs amongſt theſe relics. They ſhewed me a prodigious claw ſet in gold,

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which they called the claw of a griffin; and I could not forbear asking the reverend priest that shewed it, whether the griffin was a saint? The question almost put him beside his gravity; but he answered, they only kept it as a curiosity. I was very much scandalized at a large silver image of the Trinity, where the Father is represented under the figure of a decrepid old man, with a beard down to his knees, and triple crown on his head, holding in his arms the Son, fixed on the cross, and the Holy Ghost, in the shape of a dove, hovering over him."]

There is an odd custom which prevails at the peasants weddings in the villages about Ratisbon. When the brideſman, at the conclusion of the ceremony, attends the bridegroom from the altar to the pew, he pulls him by the hairs, and gives a box on the ear, to remind him of the exhortation of the priest, with regard to the duty he owes to his wife, and make him remember the marriage contract.

The distance between Ratisbon and Ingolstadt is five post stages, and the road lies all the way through a fine plain. Ingolstadt is remarkable for the beauty of its buildings, its strait broad streets, and, among Roman Catholics, for the university founded there.

Neuburg, the capital of the dutchy of the same name, is a league and a half from Ingolstadt. It is a handsome town, pleasantly situated, and contains the ducal palace, particularly remarkable for a fine hall.

Two miles from Donawerth lie Hochstadt and Blenheim; places which will never be forgotten, on account of the victory obtained in 1704, by the confederates over the united armies of the French and Bavarians. But the field of battle is destitute of any monument whatever.

Several medals were struck on this occasion; but the noblest monument which ever any general could boast of, was erected at the public expence, to the duke of Marlborough; namely, Blenheim house, six

English

Engliſh miles from Oxford; which is ſaid to have coſt the Engliſh nation upward of a million ſterling.

Krailſheim is a Poſt town of Anſpach, and remarkable on account of the dean's library. The country of Anſpach is fertile, where, by erecting more manufactories, the Zaubel wool might be employed to very great advantage, being extremely fine and ſoft, and of it are made hats and ſtockings. This wool grows on a ſmall ſort of ſheep, which are ſhorn twice a year, and alſo yean every ſpring and autumn. They often bring two lambs at a time, but theſe are apt to degenerate. Their fleſh is fatter, and better taſted than that of another kind bred here, called Flemiſh ſheep, which yield a long coarſe wool; but at the ſame time are more hardy than the Zaubel ſort; the latter being ſo tender, that they are never left in the open air during the night. There is, indeed, no venturing with ſafety, any flocks in the fields all night, on account of the great number of wolves which harbour in the neighbouring woods. Though ſeveral of theſe animals have been deſtroyed, yet they are not ſuffered to be entirely extirpated, that the great men of the country may not be deprived of the pleaſure of wolf hunting.

The imperial city of Heilbrunn derives its name from an excellent ſpring, which by means of ſeven conduits ſupplies it with water: but at preſent it is not uſed medicinally, though it ſtill retains its character for extraordinary purity. The emperor Charles V. attributed his recovery from a fit of illneſs, in the year 1547, to the uſe of this ſpring: this event is commemorated by a monument on the houſe belonging to the prelates of Scopthal, but at preſent occupied by the poſt-maſter.

Formerly the women of Heilbrunn, by way of mourning, wore on their heads a ſort of horn, made of black cloth, about a ſpan in length. I not only obſerved ſuch a figure engraved on a pillar in the church,

church, but a few years ago I met with ſome old women here, who ſtill retained this faſhion. This cuſtom may eaſily be deduced from the Germans of the moſt remote antiquity, an erect horn denoting joy, as an inverted one was the emblem of ſorrow.

The city of Heidelberg is very delightfully ſituated on the Neckar; and, as the palace ſtands on an eminence, the proſpect from it over the valley toward Schwetzingen cannot be exceeded. This palace was almoſt entirely deſtroyed by the French, in the year 1693; and indeed, with ſuch outrageous barbarity, that even the electoral burying place was not ſpared, but the bodies, half decayed, thrown about the ſtreets, ſome of the inhabitants having concealed themſelves in the old ruinous tombs. The Palace conſiſts of ſeveral buildings joined together, ſome of which are in a good taſte, and of beautiful ſculpture. To the diſguſt conceived by the preſent elector againſt this city, becauſe they would not give him an abſolute grant of the church of the Holy Ghoſt, is owing, that little furniture is to be ſeen in this palace, beſide ſome old and capital family pictures; and that he removed his court to Manheim and Schwezingen; the latter of which is too ſmall for that purpoſe, and except a beautiful orangery, has nothing to recommend it.

The famous Heidelberg tun was repaired in the year 1727, and beautified with a variety of ornaments. At preſent it is full of wine, and is ſaid to contain two hundred and four tons: on the top it is flat, and railed round, ſo that ſeveral perſons may dine and walk about on it. This huge caſk was firſt made in the year 1664, by order of the elector Charles Lewis; and ſome idea may be formed of its bulk from the iron hoops round it, which are 110 hundred weight.

The electoral territories on the Lower Rhine, namely Juliers, Bergue, and Ravenſtein, yield an annual revenue of nine hundred thouſand guilders; and

and the like ſum accrues from the provinces of the Upper Rhine, excluſive of the large produce ariſing from the management of the eccleſiaſtical lands; and the taxes in the provinces, both of the Upper and Lower Rhine, are nearly equal, and amount annually to a million of guilders: and the remaining revenues are expended in paying the troops, and for other exigencies of ſtate.

About two leagues from Heidelberg, the Bergſtraſſe or mountain road begins, and extends as far as Darmſtadt; but the laſt part of this Road is from Heidelberg to Benſheim, the length of which is eight leagues. The top of the continued chain of hills and mountains on the right-hand, is covered with woods, and more toward the plain with vineyards. The level road is planted with rows of walnut-trees, and on both ſides are very fruitful fields and meadows. Some writers call the mountain road the Prieſt's-ſeat; as the Popiſh Clergy have always had the ſagacity to pitch on the beſt ſpots to reſide on; however, in ſeveral places of the Palatinate, this ſelfiſhneſs of the clergy has not had the intended effect, and they have been obliged to content themſelves with what they could get.

Manheim lies about four leagues from Weinheim, and at the ſame diſtance from Heidelberg. It is ſituated in a low valley, and is one of the moſt beautiful cities in all Germany. All the ſtreets are conſtructed in ſtraight lines interſecting one another at right angles; ſo that there are ſtreets or viſtos at each corner but ſymmetry, uniformity, and proportion, have not been duly obſerved in the houſes.

The unwholeſomneſs of the air, and badneſs of the water, are great detriments to this place; but theſe inconveniencies have been in ſome meaſure redreſſed, by conveying water from the Neckar. Perſons of diſtinction, however, have their water from Heidelberg, both for drinking and culinary uſes; which

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water was formerly ſold at Manheim for a croutzer per quart.

The elector palatine claims a privilege from an ancient patent granted by the emperor, of the property of the Rhine; and therefore ſtiles himſelf hereditary governor of the Rhine. He alſo aſſumes the title of *Dominus Rheni & Nicri*, or lord of the Rhine and Neckar; and as ſuch allows no Wittemberg boats or other veſſels to come higher than Hilbron upon that river. There are now at Manheim ſome pretty yachts and other veſſels belonging to the elector. He alſo appoints an admiral of the palatinate, which poſt was lately held by the Duterſen.

The ſource of the Rhine is in the country of the Griſons, and is divided into Upper, Lower, and Middle Rhine; the latter iſſues from the mountain of St. Maria, the Upper has its ſource in the mountains of Criſpalt, and the lower Rhine is formed by the mountains of Adula, near the Vogelberg, and riſes originally from the ice hills or mountains, which are above a German mile over.

They dig copper and iron near the Marine, beſide great quantities of ſilver; and from the ſand gather gold duſt. The gathering of gold is one of the royalties belonging to the elector palatine.

Franckfort lies three German miles from Darmſtadt. The road between theſe two cities is for the moſt part ſandy.

The fairs held at Franckfort are famous all over Europe; and ſome dealers, who are competent judges, have aſſured me, that ten million of dollars would hardly purchaſe the merchandiſe in the warehouſes, and thoſe expoſed to ſale in the fair. Franckfort fairs exceed thoſe of Leipſick, though the latter, by reaſon of the ſmallneſs of the town, make a greater appearance. The yearly revenue of the city of Frankfort is computed at ſix hundred thouſand guilders.

Among

Among the curioſities of this city, the chief, worth a ſtranger's notice, is the *aure bulla*, or golden bull. It is kept in the town-houſe in a tortoiſe-ſhell box, ſet with mother of pearl, and lined with yellow velvet. The book itſelf is very much ſoiled, but an ample deſcription of it is to be found in Thulemacius.

The bridge over the Maine, from Franckfort to Sachſenhauſen, is four hundred and fifty common paces in length.

The haſel-tree in Mr. Haſſel's garden in this city, mentioned by the Franckfort chronicles above two hundred years ago, is worth obſervation. The lower part of the trunk meaſures ſeven Franckfort ells in circumference; its height is equal to the houſes near it; and it bears nuts every year. The ſhells of the nuts it produces are very thick, but have the ſame flavour with others. The emperor Leopold dined twice under this tree. The ſoil of the garden muſt be particularly favourable to haſel-trees; for though the adjacent ground yields only common ſhrubs, four haſel trees, planted within theſe fifteen years, are above twenty feet high already. Theſe recruits are ſubſtituted as the above-mentioned old tree begins to decay.

Though I did not viſit Mentz in this tour, yet as I formerly had an opportunity of viewing this city, I am unwilling entirely to omit it, as a traveller may find here many particulars worthy his notice. The high ſtreet is ſtrait, wide, and well built; being adorned with a beautiful fountain, near which is a ſumptuous palace, built by two brothers of the name of Dalberg.

The elector's palace contains nothing remarkable; but the Favorita is a modern edifice, and for its ſituation, the proſpect over the Rhine and Maine, the architecture, and the diſpoſition of the gardens, which are adorned with pyramids, ſtatues, caſcades, and other water-works, is a moſt elegant and delightful place.

From

From Manheim I viſited Landau, five German miles from the former. It is ſituated in a low plain, and the moraſs before the German or Manheim gate, is a good defence. On the other ſide, namely, without the French gate, are very ſtrong out-works, excellently contrived for the defence of each other. Landau, at the beginning of this century, was three times taken on this ſide; in the fourth and laſt ſiege, however, the French made the greateſt efforts on the ſide of the Manheim gate. This fortification was planned by Vauban; and round it are ſeven baſtions, which conſiſt of two ſtories, and a platform on the top, ſo that they form three batteries. In order to defend any breaches that may happen to be made, every baſtion has alſo its counter-guard.

In my journey between Landau and Luneville, I met with nothing remarkable. The roads are bad as far as Weiſſenburg, where you enter on the cauſeway. This town is ſituated in a ſpacious valley, but its fortifications are old and ruinous. Hagenau is larger and better fortified, but its buildings are irregular. The parts about Saverne are very pleaſant, being planted with rows of trees; and as the cardinal de Rohan often reſides here in his new palace, he has cut ſeveral avenues through the woods, both for his own diverſion, and that of ſtrangers who delight in hunting. A little beyond Saverne we aſcended a ſteep mountain, at the top of which is an inſcription in the rock, importing that this road, which before was impracticable for carriages, was thoroughly compleated in the year 1616, after a good deal of trouble.

Before the year 1702, Luneville was a mean place; but the French, at the beginning of this century, thinking it neceſſary to garriſon Nancy, the late duke of Lorrain, in order to remove all ſuſpicion that the emperor might entertain of his partiality, withdrew to Luneville, and there built a palace, at which he reſided

reſided every ſummer: but about thirteen years ago, great part of this edifice was deſtroyed by fire, which, however, in a ſhort time roſe, like the phœnix, more beautiful from its aſhes.

Popery is the predominant, and indeed the only religion tolerated in the dominions of the duke of Lorrain; and ſuch care is taken to ſupport it, that whatever ſubject of Lorrain is convicted of turning Proteſtant, though chargeable of no other crime, is condemned to death.

The diſtance between Luneville and Nancy is about five leagues, and the poſt-horſes are changed at St. Nicolas, a ſmall town much frequented by pilgrims, on account of ſome reliques of St. Nicolas, biſhop of St. Mire.

Nancy is ſituated in a fine plain, about half a league from the river Meortie, and conſiſts of the old and new city. In the latter, the ſtreets are broad, ſtraight, and well built. The roofs of the houſes, according to the cuſtoms of this country, are ſo flat, that you may walk upon them. In the old city, the oblong area, or broad ſtreet before the palace, makes a good appearance. The fortifications were demoliſhed to gratify the French, and nothing now remains of them but the walls and ſome baſtions. This city was reſtored to the duke of Lorrain, in this defenceleſs ſtate, at the treaty of Ryſwick, on condition that the duke ſhall not fortify Nancy, nor any other place, without the conſent of the French king.

TRAVELS
THROUGH
FRANCE,
BY
SACHEVEREL STEVENS, Gent.
Interſperſed with the Remarks of later Travellers.

BEFORE we enter France with Mr. Stevens, it will be proper to premiſe a few words of general deſcription of that large and famous kingdom.

France obtained its preſent name from the Franks, who in the fifth century paſſed out of Germany into Gaul, and made themſelves maſters of the whole country, from the Rhine to the mouth of the Loire. This kingdom is bounded by the Britiſh channel, and the Netherlands, toward the north; on the eaſt by Germany, Swiſſerland, and Italy; on the ſouth by the Mediterranean ſea, and Spain, from which it is ſeparated by the Pyrenean mountains; and on the weſt by the Atlantic ocean: extending from 43° to 51° of north latitude, and from 4° weſt to 7° eaſt longitude. Did not the province of Bretagne extend itſelf above an hundred miles farther into the ocean than any other part of the kingdom, it would be nearly of a ſquare form, and the breadth and length almoſt equal, that is, about five hundred and forty miles; but allowing for the hills and valleys, with the winding of the roads, it would in a traveller's account be above ſix hundred miles over either way.

The air of this country is mild and wholeſome, particularly the interior parts of the kingdom. The

winters, however, in the northern provinces are cold, and last four or five months. Indeed the cold is in that season generally much severer there than in England; for we being surrounded by the sea are less subject to continued frosts, and are beside better provided with firing. They have, however, the advantage of clear settled weather, and are but little troubled with those fogs, which are so disagreeable in Great Britain and other countries. The summers in France are hotter than with us.

France, with respect to its situation, has the advantage of every kingdom in Europe, the seas which border upon it affording the inhabitants an easy communication with the rest of the world; the northern shores being washed by the British channel, the western coast by the Atlantic ocean, and the south by the Mediterranean. Hence no country can be better situated for the advancement of trade and navigation.

The chief mountains of France are the Alps toward Italy, the Pyrenees, which border on Spain, and those of the Cevennes and Auvergne. It is extremely well watered with navigable rivers, the chief of which are the Loire, the Rhone, the Garonne, and the Seine. Of these the Loire is the largest.

The country of France is in general fertile, yet has many barren tracts and mountains. In some parts it produces plenty, and in all of them a sufficiency of the necessaries of life. In plentiful years it yields more corn than is necessary for the subsistence of the inhabitants; but a bad harvest is generally succeeded by a scarcity: and in war-time there has been often a great dearth of grain, which is the more felt in this country as bread is the principal food of the inhabitants.

This kingdom enjoys great plenty of wine, which is produced in all its provinces. Among the several French wines, that of Champagne is reckoned the best, it being a good stomachic, racy, and in taste and flavour exquisite, with an agreeable tartness. That

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of Burgundy, the beſt of which is produced about Beaume, has a fine colour, and a pleaſant taſte. The wines of Angers and Orleans are alſo delicate, but a little heady. In Poictou is produced a white wine that reſembles Rheniſh. The neighbourhood of Bourdeaux and the lower parts of Gaſcony produce excellent wines. Pontac grows in Guienne. Muſcadel and Frontiniac are the delicious products of Languedoc. Between Valence and St. Valliere, along the banks of the Rhone, is produced a very agreeable, but roughiſh red wine that has a taſte not unlike that of bilberries; it is named hermitage, and is eſteemed for its wholeſomeneſs.

The territories for oil of olives are Provence and Languedoc. Theſe and other provinces produce ſaffron, and the northern parts in particular have large orchards, and make great quantities of cyder, which is there the common drink of the inhabitants. Bourdeaux exports great quantities of prunes, and capers are principally produced in the country about Toulon. Flax and hemp thrive in ſeveral parts of the kingdom; but linſeed is produced only in the north. Moſt of the provinces abound in wool, and ſilk is cultivated with great induſtry, eſpecially in Languedoc, Provence, Lionnois, and Dauphiné; and, during all the time in which the inhabitants attend on the ſilk-worms, public prayers are offered up for the proſperity of thoſe uſeful inſects.

France alſo produces horned cattle, ſheep, and hogs; but they are neither ſo numerous, nor in general ſo fat and fleſhy as thoſe of Great Britain.

The title of the king is Lewis XV. by the grace of God king of France and Navarre. The title of ſire or lord, is given him by his ſubjects, as a mark of his unlimited power; and foreigners ſtile him the Moſt Chriſtian king, or his Moſt Chriſtian majeſty; but the king's ſubjects are not to make uſe of it. Since the year 1359, when Hubert count Dauphin of Viennois, united his country to the crown of

France, the king's eldeſt ſon, and preſumptive heir to the crown, has been ſtiled Dauphin.

According to French writers their king never dies, but as ſoon as his eyes are cloſed, the next prince of the blood ſucceeds to the throne, and is inſtantly inveſted with the ſupreme authority: but where the king is a minor, that is, before he has entered the fourteenth year of his age, the adminiſtration of the government is entruſted to a regent, uſually the queen-mother, or a prince of the blood, according to the determination of the parliament of Paris; in which the reſt of the kingdom generally acquieſce. But if the deceaſed king has appointed a regent by his will, that is ſeldom diſputed. By a law termed the ſalique law, the crown of France can never be enjoyed by a woman.

When a new king enters into his fourteenth year, he goes in great ſtate to the parliament of Paris, attended by the princes of the blood, the peers, and general officers of ſtate. This aſſembly is generally called his bed of juſtice, and here he is declared to be of age; yet the regent frequently procures himſelf to be conſtituted prime miniſter, and under that title ſtill continues to govern the kingdom till his majeſty thinks fit to take the reins of government into his own hands.]

I arrived at Bologne, ſays Mr. Stevens, on the 15th of September 1738, but to my no ſmall mortification, we were obliged to anchor at leaſt half a league from the ſhore, till the next morning, when the tide being low, we had no opportunity of reaching the harbour: a boat from the town approached the ſhip, and though we were then not above a mile from the ſhore, aſked a crown each perſon to carry us to land, which unreaſonable demand was refuſed; but another boat made toward us, and for one ſhilling each carried us to Bologne, where we were ſlightly ſearched.

The inhabitants, eſpecially the women, as I paſſed along the ſtreets to my inn, ſeemed to make a groteſque appearance. Inſtead of a cloak, they wore a piece of black cloth, which covered their head and ſhoulders, and ſome had it hanging down to the waiſt: the people in general wore wooden ſhoes.

This city is the capital of the Boulonnois, and is ſituated at the mouth of the river Liane, which forms the harbour. It has delightful public walks, which, as the town is ſeated on a hill, affords an agreeable proſpect of the ſea. The cathedral church is dedicated to the virgin Mary, and has a fine ſtatue of her, to which the inhabitants pay the profoundeſt adoration: it is of ſolid ſilver, and placed in a ſmall chapel behind the choir, finely ornamented with a great number of ſilver lamps. There are alſo ſeveral convents for the reception of perſons of both ſexes, moſt agreeably ſituated, and adorned with paintings; but the city is very indifferently built. In the afternoon I reached Montreuil, a ſtrong fortified town, ſituated on a hill; but the private buildings are very indifferent.

[Dr. Smollet writes thus from Bologne.—"The cuſtom-houſe officers at Bologne, though as alert, are rather more civil than thoſe on your ſide of the water. I brought no plate along with me, but a dozen and a half of ſpoons, and a dozen tea-ſpoons: the firſt being found in one of our portmanteaus, when they were examined at the bureau, coſt me ſeventeen livres *entreé*: the others being luckily in my ſervant's pocket, eſcaped duty free. All wrought ſilver imported into France, pays at the rate of ſo much per mark: therefore thoſe who have any quantity of plate, will do well to leave it behind them, unleſs they can confide in the dexterity of the ſhip-maſters; ſome of whom will undertake to land it, without the ceremony of examination. The ordonnances of France are ſo unfavourable to ſtrangers, that they oblige them to pay at the rate of five per cent. for all

the bed and table linen which they bring into the kingdom, even though it has been uſed. When my trunks arrived in a ſhip from the river Thames, I underwent this ordeal: but what gives me more vexation; my books have been ſtopped at the bureau; and will be ſent to Amiens at my expence, to be examined by the *chambre ſyndicale*; leſt they ſhould contain ſomething prejudicial to the ſtate, or to the religion of the country. This is a ſpecies of oppreſſion which one would not expect to meet with in France, which piques itſelf on its politeneſs and hoſpitality: but the truth is, I know no country in which ſtrangers are worſe treated, with reſpect to their eſſential concerns. If a foreigner dies in France, the king ſeizes all his effects, even though his heir ſhould be upon the ſpot; and this tyranny is called the *droit d'aubaine*, founded at firſt upon the ſuppoſition, that all the eſtate of foreigners reſiding in France was acquired in that kingdom, and that, therefore, it would be unjuſt to convey it to another country. If an Engliſh proteſtant goes to France for the benefit of his health, attended by his wife, or his ſon, or both, and dies with effects in the houſe to the amount of a thouſand guineas, the king ſeizes the whole, the family is left deſtitute, and the body of the deceaſed is denied chriſtian burial. The Swiſs, by capitulation, are exempted from this deſpotiſm, and ſo are the Scots, in conſequence of an ancient alliance between the two nations. The ſame *droit d'aubaine* is exacted by ſome of the princes in Germany: but it is a great diſcouragement to commerce, and prejudices every country where it is exerciſed, to ten times the value of what it brings into the coffers of the ſovereign."—

The Doctor makes the following ſarcaſtical remarks on the people here. — "The inhabitants of Bologne may be divided into three claſſes; the nobleſſe or gentry, the burghers, and the canaille. I do not mention the clergy, and the people belonging to the law. The nobleſſe are vain, proud, poor, and ſlothful.

Very

Very few of them have above ſix thouſand livres a year, which may amount to about two hundred and fifty pounds ſterling; and many of them have not half this revenue. The nobleſſe have not the common ſenſe to reſide at their houſes in the country, where, by farming their own grounds, they might live at a ſmall expence, and improve their eſtates at the ſame time. They allow their country-houſes to go to decay, and their gardens and fields to waſte; and reſide in dark holes in the Upper Town of Bologne, without light, air, or convenience. There they ſtarve within doors, that they may have wherewithal to purchaſe fine cloaths, and appear dreſſed once a day in the church, or on the rampart. They have no education, no taſte for reading, no houſewifery, nor indeed any earthly occupation, but that of dreſſing their hair, and adorning their bodies. They hate walking, and would never go abroad, if they were not ſtimulated by the vanity of being ſeen. I ought to except indeed thoſe who turn devotees, and ſpend the greateſt part of their time with the prieſt, either at church, or in their own houſes. Other amuſements they have none in this place, except private parties of card-playing, which are far from being expenſive. Nothing can be more parſimonious than the œconomy of theſe people: they live upon ſoupe and bouillé, fiſh and ſallad: they never think of giving dinners, or entertaining their friends; they even ſave the expence of coffee and tea, though both are very cheap at Bologne. They preſume that every perſon drinks coffee at home, immediately after dinner, which is always over by one o'clock; and, in lieu of tea in the afternoon, they treat with a glaſs of ſherbet, or capillaire. In a word, I know not a more inſignificant ſet of mortals than the nobleſſe of Bologne; helpleſs in themſelves, and uſeleſs to the community; without dignity, ſenſe, or ſentiment; contemptible from pride, and ridiculous from vanity. They pretend to be jealous of their rank, and will

entertain no correſpondence with the merchants, whom they term plebeians. They likewiſe keep at a great diſtance from ſtrangers, on pretence of a delicacy in the article of punctilio: but, as I am informed, this ſtatelineſs is in a great meaſure affected, in order to conceal their poverty, which would appear to greater diſadvantage, if they admitted of a more familiar communication. Conſidering the vivacity of the French people, one would imagine they could not poſſibly lead ſuch an inſipid life, altogether unanimated by ſociety, or diverſion. True it is, the only profane diverſions of this place are a puppet-ſhow and a mountebank; but then their religion affords a perpetual comedy. Their high maſſes, their feaſts, their proceſſions, their pilgrimages, confeſſions, images, tapers, robes, incenſe, benedictions, ſpectacles, repreſentations, and innumerable ceremonies, which revolve almoſt inceſſantly, furniſh a variety of entertainment from one end of the year to the other. If ſuperſtition implies fear, never was a word more miſapplied than it is to the mummery of the religion of Rome. The people are ſo far from being impreſſed with awe and religious terror by this ſort of machinery, that it amuſes their imaginations in the moſt agreeable manner, and keeps them always in good humour. A Roman catholic longs as impatiently for the feſtival of St. Suaire, or St. Croix, or St. Veronique, as a ſchool-boy in England for the repreſentation of punch and the devil; and there is generally as much laughing at one farce as at the other. Even when the deſcent from the croſs is acted, in the holy week, with all the circumſtances that ought naturally to inſpire the graveſt ſentiments, if you caſt your eyes among the multitude that croud the place, you will not diſcover one melancholy face: all is prattling, tittering, or laughing; and ten to one but you perceive a number of them employed in hiſſing the female who perſonates the virgin Mary.—

The

The bourjeois of this place ſeem to live at their eaſe, probably in conſequence of their trade with the Engliſh. Their houſes conſiſt of the ground-floor, one ſtory above, and garrets. In thoſe which are well furniſhed, you ſee pier glaſſes and marble ſlabs; but the chairs are either paultry things, made with ſtraw-bottoms, which coſt about a ſhilling a-piece, or old-faſhioned, high-backed ſeats of needle-work, ſtuffed very clumſy and incommodious. The tables are ſquare fir boards, that ſtand on edge in a corner, except when they are uſed, and then they are ſet upon croſs legs that open and ſhut occaſionally. The king of France dines off a board of this kind. Here is plenty of table-linen however. The pooreſt tradeſman in Bologne has a napkin on every cover, and ſilver forks with four prongs, which are uſed with the right hand, there being very little occaſion for knives; for the meat is boiled or roaſted to rags. The French beds are ſo high, that ſometimes one is obliged to mount them by the help of ſteps; and this is alſo the caſe in Flanders. They very ſeldom uſe feather-beds; but they lie upon a *paillaſſe*, or bag of ſtraw, over which are laid two, and ſometimes three matraſſes. Their teſters are high and old-faſhioned, and their curtains generally of thin bays, red, or green, laced with taudry yellow, in imitation of gold. In ſome houſes, however, one meets with furniture of ſtamped linen; but there is no ſuch thing as a carpet to be ſeen, and the floors are in a very dirty condition. They have not even the implements of cleanlineſs in this country. If there is no cleanlineſs among theſe, much leſs ſhall we find delicacy, which is the cleanlineſs of the mind. Indeed they are utter ſtrangers to what we call common decency; and I could mention ſome high-flavoured inſtances, at which even a native of Edinburgh would ſtop his noſe. There are certain mortifying views of human nature, which undoubtedly ought to be concealed as much as poſſible, in order to prevent giving offence:

and

and nothing can be more abſurd, than to plead the difference of cuſtom in different countries, in defence of thoſe uſages which cannot fail of giving diſguſt to the organs and ſenſes of all mankind. Will cuſtom exempt from the imputation of groſs indecency a French lady, who ſhifts her frouſy ſmock in preſence of a male viſitant, and talks to him of her *lavement*, her *medicine*, and her *bidet?* An Italian ſignora makes no ſcruple of telling you, ſhe is ſuch a day to begin a courſe of phyſic for the pox. The celebrated reformer of the Italian comedy introduces a child befouling itſelf on the ſtage, OE, NO TI SENTI? BISOGNA DESFASSARLO, *(fa cenno che ſenteſi mal odore.)* I have known a lady handed to the houſe of office by her admirer, who ſtood at the door, and entertained her with *bons mots* all the time ſhe was within. But I ſhould be glad to know whether it is poſſible for a fine lady to ſpeak and act in this manner, without exciting ideas to her own diſadvantage in the mind of every man who has any imagination left, and enjoys the entire uſe of his ſenſes, howſoever ſhe may be authoriſed by the cuſtoms of her country? There is nothing ſo vile or repugnant to nature, but you may plead preſcription for it, in the cuſtoms of ſome nation or other. A Pariſian likes mortified fleſh: a native of Legiboli will not taſte his fiſh till it is quite putrefied: the civilized inhabitants of Kamſchatka get drunk with the urine of their gueſts, whom they have already intoxicated: the Nova Zemblians make merry on train-oil: the Groenlanders eat in the ſame diſh with their dogs: the Caffres, at the Cape of Good Hope, piſs upon thoſe whom they delight to honour, and feaſt upon a ſheep's inteſtines as the greateſt dainty that can be preſented. A true bred Frenchman dips his fingers, imbrowned with ſnuff, into his plate filled with ragout: between every three mouthfuls, he produces his ſnuff-box, and takes a freſh pinch, with the moſt graceful geſticulations; then he produces his handkerchief,

kerchief, which may be termed the flag of abomination, and, in the use of both, scatters his favours among those who have the happiness to sit near him. It must be owned, however, that a Frenchman will not drink out of a tankard, in which, perhaps, a dozen of filthy mouths have slabbered, as is the custom in England. Here every individual has his own gobelet, which stands before him, and he helps himself occasionally with wine or water, or both, which likewise stand upon the table. But I know no custom more beastly than that of using water-glasses, in which polite company spirt and squirt, and spue the filthy scourings of their gums under the eyes of each other. I knew a lover cured of his passion, by seeing this nasty cascade discharged from the mouth of his mistress.

The common people here, as in all countries where they live poorly and dirtily, are hard-featured, and of very brown, or rather tawny complexions. As they seldom eat meat, their juices are destitute of that animal oil which gives a plumpness and smoothness to the skin, and defends those fine capillaries from the injuries of the weather, which would otherwise coalesce, or be shrunk up, so as to impede the circulation on the external surface of the body. As for the dirt, it undoubtedly blocks up the pores of the skin, and disorders the perspiration; consequently must contribute to the scurvy, itch, and other cutaneous distempers."]

The road for great part of the way to Abbeville is extreamly delightful, it extending several miles thro' an avenue of fine spreading trees. The last-mentioned city is seated on the river Somme, and appears to be strongly fortified. There are three draw-bridges over broad and deep moats before you can enter the town. Here is a large manufacture of woollen stuffs, and several churches and convents, in some of which are tolerable paintings. But though it is a handsome well-

well-built town, our accommodations were very indifferent, and the wine exceeding bad.

Between Abbeville and Beauvais is a fine open champaign country, extreamly fertile, and abounding with hares, that frisk and play by the side of the road, which is for the most part paved. This city is one of the best I had seen in France: I reckoned up twelve churches, chiefly in the Gothic taste; one of them, called St. Peter's, is a noble building, and the choir is most beautifully and richly ornamented. The market-place is spacious and neat, and the town enjoys a fine situation on the river, amidst several pleasant villages, country-houses, and delightful vineyards, that form on the whole a most agreeable prospect.

I by this time was become fully sensible of the badness of the inns in general on this road, and of the imposing disposition of the people, who are ready to take all advantages of strangers, but more especially of the English, whom they imagine to be made of money.

From Beauvais I proceeded through a pleasant road to St. Dennis, which has a most magnificent cathedral, where the royal family of France are interred, and a famous collection of curiosities; but being desirous to reach Paris, I did not stay to see them. The road to Paris, which is about six miles distant, is broad and well paved, with a row of fine spreading trees on each side, forming an agreeable vista.

I arrived at Paris on the 23d of September, at about four in the afternoon, entering through the gate of St. Dennis, which resembles an ancient triumphal arch, and is beautifully adorned with basso relievos, representing the victories of Lewis XIV. It seems to be full sixty feet high, and almost as broad. At this gate your chaise will be stopped by officers, who will want to search your baggage, and have

A Plan of the CITY and SUBURBS of PARIS, 1767.

have it in their power to give you a great deal of trouble; but by making them a preſent of half a crown, and ordering your ſervants to treat them with extraordinary complaiſance, they will give you but little interruption.

On paſſing through the above gate you enter the Rue St. Dennis, which is long, and almoſt as broad as Fleet-ſtreet; the houſes are high, and make a good appearance, and the ſtreet is well paved; but at night is only lighted by lanthorns hung upon cords in the middle of the ſtreet, with a ſmall candle burning in each. As I did not underſtand French, I on my firſt arrival boarded and lodged in a private family on reaſonable terms, where I had a maſter to inſtruct me, and made a reſolution not to viſit any of my countrymen, till I had made a ſufficient progreſs in the language.

The firſt place I went to ſee was the royal hoſpital of the invalids, in the quarter called St. Germain's, where the Engliſh generally reſide. This celebrated hoſpital was founded by Lewis XIV. and is ſituated near the river Seine, almoſt oppoſite to the Tuilleries, or royal gardens. It is built of ſtone, and conſiſts of five handſome quadrangles, in which 7000 diſabled ſoldiers are ſaid to be lodged, and decently maintained after the manner of the Chelſea penſioners. The middle ſquare is very grand, and almoſt as large as all the other four. They are ſurrounded with piazzas and galleries; on the walls are painted ſome of the battles of Lewis XIV. and in the principal apartments are ſeveral valuable pictures. The new church adjoining to it is eſteemed the fineſt piece of architecture in all Paris. The front is ſtately, and adorned with columns and pilaſters of the Doric and Corinthian orders; the dome is finely painted, and round it on the inſide are ſix chapels, in each of which is the ſtatue of a ſaint of white marble.

I next viſited the chapel of St. Sulpice, and it happening to be a feſtival of that ſaint, it was richly hung

hung and illuminated with a multitude of lamps and wax candles: the high altar, which is generally covered, was expoſed to public view, moſt ſplendidly decorated with precious ſtones: near it ſtood a ſilver ſtatue of the virgin Mary as big as the life. The windows of this church are finely painted.

From hence I went to the cathedral of Notre Dame, a magnificent Gothic ſtructure, that very much reſembles Weſtminſter abbey. It is ſupported by above a hundred lofty pillars, and againſt one of them is built the repreſentation of a rock, upon which is a caſtle, with the ſtatue of St. Chriſtopher of a gigantic ſize. The high altar is compoſed of fine Egyptian marble, and near it is an image of the virgin Mary, with Chriſt lying dead on her knees: this is allowed to be a maſter-piece. On one ſide is the ſtatue of Lewis XIII. and on the other that of his ſon Lewis XIV. both in a poſture of adoration. There are alſo ſeveral large figures of angels, ſaid to be of ſilver. At the weſt end of this ſtructure are two towers, and in the middle ſtands a ſpire, which appears too ſmall for ſo noble an edifice. The front is adorned with the ſtatues of ſeveral of the kings of France.

At a ſmall diſtance is the hoſpital called the Hotel Dieu, or the houſe of God, in which patients are attended with the greateſt care and tenderneſs by nuns, who diſcharge the office of nurſes. To the honour of this hoſpital, all manner of patients are admitted, without regard to country, religion, or diſeaſe, and no ſecurity is required for their burial in caſe of death; nor are thoſe who labour under any incurable diſeaſe ever diſcharged and ſuffered to periſh in the ſtreets.

In St. Anthony's ſtreet is a church belonging to the jeſuits, that has a very magnificent altar: on one ſide of it ſtands a large ſilver image of an angel, with its arm extended, and holding in its hand a golden caſe in the ſhape of a heart; on the other ſide ſtands another angel in the ſame poſition: but what is moſt extraordinary, within theſe golden hearts are the real

ones

ones of Lewis XIII. and XIV. This church is a neat and elegant modern ſtructure.

The palace of the Tuilleries adjoins to the Louvre, near the river ſide: the gardens are large and finely laid out. They are viſited by the quality, and all who wear a black bag and a ſword are permitted to walk here, though all their other apparel may not be worth a crown. Here is a fine terrace-walk of a conſiderable length, from whence you have a proſpect of a part of the town, the river Seine, and the adjacent country. Here are alſo ſeveral baſons, fountains and fine ſtatues. The palace is a magnificent ſtructure, and ſtands ſo near the Louvre, that a ſtranger may eaſily miſtake them for one place: this was doubtleſs the original intention of the builder, and had it been finiſhed, it would have formed the largeſt, and perhaps the moſt beautiful ſtructure in the univerſe.

Though the city hath ſeveral bridges, yet only three of them are worth notice. The Pont Neuf, or new bridge, is a very fine one, adorned with an equeſtrial ſtatue of Henry IV. on a very handſome pedeſtal, which at the corners have ſome braſs ſtatues. This bridge is compoſed of twelve arches, and on each ſide is a foot-path, on which are ſeveral ſtalls or ſmall ſhops; but in the evening they are obliged to be taken down. This bridge affords a fine proſpect of the Louvre, Notre Dame, and all that part of the town; and near the end of it toward the Louvre, is the curious fountain of the Samaritan, ſo called from the ſtatues of our Saviour and the Samaritan woman placed upon it. Except Weſtminſter-bridge, to which this is certainly inferior, I think this is the nobleſt bridge I ever ſaw.

The water of the river Seine generally looks green and dirty, which is not to be wondered at, as it is commonly filled with covered barges full of waſher-women cleaning their linen: yet it is carried in pails through the ſtreets, and ſold as milk is in London. I cannot here help remarking, that the French women

men are the worſt laundreſſes in Europe: they waſh their linen in cold water in the river, and as to ironing and plaiting, they have not the leaſt notion of it. There are here indeed ſome Engliſh women, who will finiſh them pretty neatly, but not ſo white as in England, which may in a good meaſure be owing to the water.

Pont Royal is a handſome ſtone bridge of five arches, built by Lewis XIV. almoſt oppoſite to the Tuilleries.

The laſt bridge worthy of notice is Pont St. Michael, on which are ſeveral houſes and handſome ſhops.

The palace of Luxemburg was built by Mary de Medicis, and is a noble edifice, chiefly of the Tuſcan order, ſituated in a part of the town called the Univerſity. The great gallery is worthy the attention of the traveller, and among the reſt are ſeveral curious paintings by Paul Rubens, containing the moſt remarkable tranſactions of the life of that queen. The other apartments are alſo richly furniſhed, and adorned with a fine collection of valuable paintings. The gardens of this palace are elegantly laid out, and ornamented with fountains. They are daily viſited by the nobility and others, like thoſe of the Tuilleries; but more eſpecially on Sundays, when ſeveral thouſands of all ranks make their appearance there. It is here the cuſtom for the gentlemen and ladies of the firſt quality, though richly dreſſed, to ſit down to diſcourſe on the graſs.

I had not been long at Paris before I had an opportunity of being a melancholy ſpectator at the execution of a perſon broke upon the wheel, as it is commonly called. The unhappy criminal was convicted for ſhooting at a perſon with an intent to kill him; he wounded the man terribly in the face, and though he ſurvived, the rigour of the ſentence was not moderated. The execution was at the Greve, a ſort of ſquare, in which ſtands the town-houſe. In the

the middle of this ſquare a ſcaffold was erected; and at half an hour after four the priſoner was brought to it in a cart, attended by the city guard walking two and two, and a prieſt accompanying the dying man. On the ſcaffold was erected a large croſs, exactly in the form of that commonly repreſented for St. Andrew's. The executioner and his aſſiſtants placed the priſoner on it, in ſuch a manner, that his arms and legs were extended agreeably to the form of the croſs, and ſtrongly tied down. Under each arm, leg, &c. was cut a knotch in the wood, as a mark where the executioner might with greater facility, break the bone. He held in his hand an iron bar, not unlike an iron crow, and in the firſt place broke his arms, then in a moment after both his thighs. It was dreadful to ſee the poor wretch writhe his body with agony, and to obſerve the diſtortions of his face. It was a conſiderable time before he expired, and it would have been longer, had not the executioner given him what is called the *coup de grace*, or merciful ſtroke, on his ſtomach; which at once put an end to his miſery. They then took the dead body from the croſs, and put it on a wheel, fixed to a long pole, where he was expoſed for ſome time; and this part of the ceremony occaſions the common expreſſion of being broke upon the wheel, though it is performed on a croſs.

Some time after, I took the advantage of a fine day, in order to viſit the palace of Verſailles, which is twelve miles from Paris. There are ſeveral ways of going this ſhort journey; but the moſt agreeable paſſage is, in my opinion, in the galliot, a ſmall barge, which ſets out every morning from the Pont Royal, and lands you at Seve, from whence you have a delightful walk to Verſailles, through an avenue conſiſting of three rows of trees, that extend a mile and a half, quite up to the palace.

At the extremity of the viſta you come to a large parade, on each ſide of which are the king's ſtables;

theſe are noble ſtructures, that might be miſtaken for palaces; they contain a great number of fine horſes, but the beſt are Engliſh hunters, of which his majeſty is extreamly fond. Having paſſed the parade, you enter through the gate of the iron paliſade, into the firſt court, which is flanked by four pavillions; but theſe buildings make no extraordinary figure, and fell far ſhort of my expectations. From hence you paſs through the gate of another paliſade, into the ſecond court, which is ſmaller, but has more grand and pompous buildings. The third court, to which you aſcend by five ſteps, is terminated by a very noble edifice. Here is a fine portico, with three large doors neatly gilt, by which you enter the hall; which is ſupported by marble columns, and adorned with ſtatues. The grand ſtair-caſe is very wide; it is of the moſt beautiful marble, and is finely decorated with painting and ſculpture. Oppoſite the wings and front of this court, are valuable buſts, and in the centre ſtands a fountain adorned with gilt ſtatues: the front of the palace next the garden is extreamly noble, and makes you ample amends for your diſappointment, at your firſt entrance into it from Paris. It is entirely of ſtone, and of a prodigious length; which has this diſadvantage, that if it be viewed at ſome diſtance in the gardens, it appears much too low for the length.

The principal rooms are the following: the hall of plenty, and that where ſtands the billiard-table, in which are ſome excellent paintings by the greateſt maſters. The hall of Venus is very beautiful, and, beſide the other curioſities, has an ancient ſtatue of a Roman conſul finely executed. The hall of Mercury, is adorned with paintings by Titian, and other eminent hands; and in that of Mars, is a fine painting of the family of Darius at the feet of Alexander the Great, by Le Brun: in this piece the paſſions are beautifully expreſſed. The grand gallery is 222 feet long, and 30 broad: the cieling which is arched, is lofty and

and finely painted by Le Brun, with allegorical figures, repreſenting the hiſtory of Lewis XIV. from the peace of the Pirenees, to that of Nimeguen, in nine large compartments and eighteen ſmall ones. This magnificent gallery is adorned with eight antique ſtatues, and many valuable buſts, vaſes, and tables of porphyry and alabaſter. On the ſide fronting the garden, it has ſeventeen lofty windows; and the oppoſite ſide is wainſcotted with looking-glaſs, which has a moſt pleaſing effect. The whole is finely ornamented with gilding, as are moſt of the other apartments. The furniture is, however, now much ſoiled, and with reſpect to neatneſs and cleanlineſs is far inferior to that in the ſtate-rooms in the palaces of Kenſington, Hampton-Court, and Windſor. The apartments of the king and queen are finely painted; and in his majeſty's bed-chamber are ſome excellent pictures: his bed is of crimſon velvet, richly embroidered with gold, which is called the winter furniture, for in ſummer they put on thinner and lighter. The bed ſtands in a ſmall alcove, and before it is a gilt baluſtrade. The cabinet of rarities is of an octogonal figure, and contains a ſurprizing collection of curioſities in agate, cryſtal, jewels, medals and other antiquities, with ſeveral paintings by the greateſt maſters. The chapel is a very noble ſtructure; the architecture is of the Corinthian order, and the inſide is adorned with a variety of ſtatues, baſſo relievos, and paintings.

The gardens afford new ſcenes of aſtoniſhment. In the firſt walk, as you advance directly from the terrace along the front of the palace, you come to two baſons; and in the midſt of each the water is thrown up in the form of a wheat-ſheaf, to the height of about thirty feet. The borders of theſe baſons are adorned with ſeveral groupes of brazen figures, repreſenting river gods, and nymphs. At the corners of this terrace, are two other marble baſons, where the fountains form two fine ſheets of water, and upon the borders are ſeveral figures of animals made of braſs.

Below theſe fountains is a very noble one, adorned with the ſtatues of Latona, Apollo, and Diana. There are here many other fountains and caſcades, the beauty of which exceeds all deſcription: but what is moſt admired is the grand canal 1600 yards long, and 64 broad, with a large octagon baſon at each end, and interſected in the middle by another canal about 260 yards in length. Here the court ſometimes take the diverſion of ſailing in yachts and galleys. The labyrinth is a fine grove with two ſtatues at the entrance; the one of Æſop, and the other of Cupid holding a clue of thread in his hand, intimating the neceſſity of ſuch a guide to prevent his being loſt in the intricate windings of the place. At each turning you meet with a fountain adorned with fine ſhells, in which is repreſented in a lively manner, one of Æſop's fables, and the ſubject is expreſſed in four lines of French verſes in golden letters, on a plate of bronze painted black.

The orangery or green-houſe is a noble piece of architecture, conſiſting of ſeveral galleries, the largeſt of which is 400 feet long, and 30 broad, and all of them are adorned with columns of the Tuſcan order. Before this green-houſe is a fine parterre, with a fountain in the middle of it, which throws the water 40 feet high, and the whole parterre is decorated with ſtatues, vaſes, and other ornaments.

The Trianon, or ſummer-houſe, is ſituated at the entrance of a wood. Its front is adorned by a beautiful periſtyle of marble columns. At the extremity of the wings of the building are two pavilions, and on the top a fine baluſtrade. His majeſty's apartments are richly furniſhed, and adorned with exquiſite paintings: the gallery is very noble, and affords a better proſpect of the gardens, than even the great gallery of the palace. It has private gardens prettily laid out, that contain a great variety of the moſt beautiful flowers; and moſt of the baſons and fountains have marble borders. It is ſurrounded with pleaſant

pleaſant groves, in ſome of which are fine caſcades, eſpecially in that of Laocoon.

The menagerie reſembles a common farm-houſe. It ſtands in the centre of ſeven little courts, where are kept the wild beaſts, and all ſorts of fowl: but on entering it, you are agreeably ſurpriſed at the elegant appearance of the apartments: in one of them is a rich ſettee bed or couch, for his majeſty, and the cieling is covered with looking-glaſs.

One great advantage, which all people enjoy at Verſailles is, that they have conſtantly free acceſs into the gardens, provided they are equipped with a bag-wig and a ſword.

Some time after I made an excurſion from Paris to the palace of St. Germain's, which is about four leagues diſtant from that city, and ſituated on a high hill, at the foot of which runs the Seine: on the other ſide is a large foreſt, and adjoining to the houſe, a park which has ſome viſtas leading from the palace. It was formerly a hunting ſeat: the garden and magnificent terrace were laid out, and formed under the direction of Lewis XIV. who alſo enlarged the building, on account of his having received his firſt breath in that palace: here alſo king James II. reſided, and ſpent the remainder of his days in meditating on his own imprudence. The palace is much out of repair, and chiefly inhabited by Engliſh, Scotch, and Iriſh families, the adherents of that miſguided prince. It has ſomething the appearance of a caſtle; and is ſurrounded with a fine gallery, that affords a view of all the adjacent country. Indeed, had Lewis XIV. beſtowed but half the expence on this place, as he did on Verſailles, it would have been probably the moſt delightful palace in the univerſe.

I had not yet met with any place in France, ſo agreeable and pleaſant as the town of St. Germain; which is very populous, and the air being eſteemed the beſt of any about Paris, great numbers reſort thither for the benefit of their healths.

About a league from hence, is the ſmall village of Marli, ſituated near the banks of the Seine, where is a palace ſaid to have been built by Lewis XIV. but this ſtructure is not anſwerable to the magnificence of the gardens, which are extreamly fine, and the fountains and caſcades exceed ſome of thoſe at Verſailles. Here is the machine that fills the grand reſervoir, from which the innumerable water-works at Verſailles and Marli are ſupplied.

On my return to Paris, I viſited the palace where the duke of Orlean reſides. This is a noble building, but the outſide is not comparable to the beauty of the apartments, which are richly furniſhed, and kept in neater order than the palaces generally are: here are abundance of excellent paintings executed by the greateſt maſters. The gardens are public, and as much frequented as the Tuilleries and Luxemburg; but are greatly inferior to both.

Not far from thence ſtands the college of the Sorbonne, the moſt celebrated in France: it was originally a mean ſtructure, but was rebuilt by cardinal Richlieu, and contains apartments for thirty doctors. The church is a fine edifice, adorned with plaiſters of the Corinthian order, and ſeveral ſtatues of ſaints and angels: the inſide of the dome is elegantly painted, and in the middle of the choir is the tomb of that cardinal in a reclining poſture, ſupported by religion, with ſeveral emblematical figures of the ſciences at his feet.

The houſes of Paris are generally very high, conſiſting of ſix or ſeven ſtories; and ſometimes ſeven or eight different families live in one houſe. In ſome ſtreets inhabited by the nobility there is ſcarce a houſe to be ſeen; they being built with a wall before them. At the grand gate generally ſtands a Swiſs porter, with large whiſkers; and ſometimes I have ſeen two or three luſty footmen embroidering a waiſtcoat, working the wriſt-bands of a ſhirt, or knitting ſtockings, though dreſſed and powdered out like men of quality.

The

The ſquare of Vendome, or of Lewis the Great, is large and handſome, of an octagonal form, and the houſes are regularly built. In the center is an equeſtrian ſtatue of Lewis XIV. in braſs, ſtanding on a marble pedeſtal; which has this inſcription, *Viro immortali*; or, *To the immortal man:* other inſcriptions form an elogium on his virtues and exploits.

The generality of the ſtreets are narrow, and have no foot-ways on each ſide with poſts, for the ſafety of the paſſengers, as our ſtreets have in London; one cannot therefore walk in them without danger; for the hackney coachmen commonly drive very faſt, which, from the crouds cauſed by the narrowneſs of the ſtreets, occaſions many accidents. The hackney coaches are far genteeler, and eaſier than ours, and more in number; but regulated much in the ſame manner. There is alſo a vehicle uſed here called a vignerett, made after the manner of our common chairs, but more clumſy: it is placed upon two ſmall wheels, and has two ſhafts like a cart, in which is a perſon who draws it like a horſe; and if the paſſenger has a ſervant, he goes in the rear, puſhing it forward.

[Dr. Smollet obſerves from Paris,—"Nothing gives me ſuch chagrin, as the neceſſity I am under to hire a *valet de place*, as my own ſervant does not ſpeak the language. You cannot conceive with what eagerneſs and dexterity thoſe raſcally valets exert themſelves in pillaging ſtrangers. There is always one ready in waiting on your arrival, who begins by aſſiſting your own ſervant to unload your baggage, and intereſts himſelf in your affairs with ſuch artful officiouſneſs, that you will find it difficult to ſhake him off, even though you are determined beforehand againſt hiring any ſuch domeſtic. He produces recommendations from his former maſters, and the people of the houſe vouch for his honeſty. The truth is, thoſe fellows are very handy, uſeful, and obliging; and ſo far honeſt, that they will not ſteal in

the usual way. You may safely trust one of them to bring you a hundred loui'dores from your banker; but they fleece you without mercy in every other article of expence. They lay all your tradesmen under contribution; your taylor, barber, mantua-maker, milliner, perfumer, shoemaker, mercer, jeweller, hatter, traiteur, and wine-merchant: even the bourgeois who owns your coach pays him twenty sols per day. His wages amount to twice as much, so that I imagine the fellow that serves me, makes above ten shillings a day, beside his victuals, which, by the bye, he has no right to demand. Living at Paris, to the best of my recollection, is very near twice as dear as it was fifteen years ago; and, indeed, this is the case in London; a circumstance that must be undoubtedly owing to an increase of taxes; for I do not find that in the articles of eating and drinking, the French people are more luxurious than they were heretofore. All manner of butchers meat and poultry are extreamly good in this place. The beef is excellent. The wine, which is generally drank, is a very thin kind of Burgundy. I can by no means relish their cookery; but one breakfasts deliciously upon their *petit pains* and their *patés* of butter, which last is exquisite.

The common people, and even the bourjeois of Paris, live at this season (October) chiefly on bread and grapes, which is undoubtedly very wholesome fare. If the same simplicity of diet prevailed in England, we should certainly undersel the French at all foreign markets: for they are very slothful with all their vivacity; and the great number of their holidays not only encourages this lazy disposition, but actually robs them of one half of what their labour would otherwise produce: so that, if our common people were not so expensive in their living, that is, in their eating and drinking, labour might be afforded cheaper in England than in France. There are three young lusty hussies, nieces or daughters of a blacksmith

ſmith, that lives juſt oppoſite to my windows, who do nothing from morning till night. They eat grapes and bread from ſeven till nine. From nine till twelve they dreſs their hair, and are all the afternoon gaping at the window to view paſſengers. I do not perceive that they give themſelves the trouble either to make their beds, or clean their apartment. The ſame ſpirit of idleneſs and diſſipation I have obſerved in every part of France, and among every claſs of people.

Every object ſeems to have ſhrunk in its dimenſions ſince I was laſt in Paris. The Louvre, the palais-royal, the bridges, and the river Seine, by no means anſwer the ideas I had formed of them from my former obſervation. When the memory is not very correct, the imagination always betrays her into ſuch extravagancies. When I firſt reviſited my own country, after an abſence of fourteen years, I found every thing diminiſhed in the ſame manner, and I could ſcarce believe my own eyes."———

"After all, it is in England only, where we muſt look for chearful apartments, gay furniture, neatneſs and convenience. There is a ſtrange incongruity in the French genius. With all their volatility, prattle, and fondneſs for *bons mots*, they delight in a ſpecies of drawling, melancholy church muſic. Their moſt favourite dramatic pieces are almoſt without incident; and the dialogue of their comedies conſiſts of moral, inſipid apophthegms, entirely deſtitute of wit or repartee. I know what I hazard by this opinion among the implicit admirers of Lully, Racine, and Moliere.

I do not talk of the buſts, the ſtatues, and pictures which abound at Verſailles, and other places in and about Paris, particularly the great collection of capital pieces in the Palais-royal, belonging to the duke of Orleans. I have neither capacity nor inclination to give a critique on theſe *chef d'oeuvres*, which indeed would take up a whole volume. I have ſeen this great magazine of painting three times with aſtoniſhment; but I ſhould have been better pleaſed, if there had not been half the number: one is bewildered

dered in such a profusion, as not to know where to begin, and hurried away before there is time to consider one piece with any sort of deliberation. Beside, the rooms are all dark, and a great many of the pictures hang in a bad light. As for Trianon, Marli, and Choisi, they are no more than pigeon-houses, in respect to palaces; and, notwithstanding the extravagant eulogiums which you have heard of the French king's houses, I will venture to affirm, that the king of England is better, I mean more comfortably lodged. I ought, however, to except Fountainbleau, which I have not seen.

The city of Paris is said to be five leagues, or fifteen miles, in circumference; and if it is really so, it must be much more populous than London; for the streets are very narrow, and the houses very high, with a different family on every floor. But I have measured the best plans of these two royal cities, and am certain that Paris does not take up near so much ground as London and Westminster occupy: and I suspect the number of its inhabitants is also exaggerated by those who say it amounts to eight hundred thousand, that is two hundred thousand more than are contained within the bills of mortality. The hotels of the French noblesse, at Paris, take up a great deal of room, with their court-yards and gardens; and so do their convents and churches. It must be owned, indeed, that their streets are wonderfully crouded with people and carriages."

The doctor remarks, that—" the French begin to imitate the English, but only in such particulars as render them worthy of imitation. When I was last at Paris, no person of any condition, male or female, appeared but in full dress, even when obliged to come out early in the morning; but at present I see a number of frocks and scratches in a morning in the streets of this metropolis. They have set up a *petite poste*, on the plan of our penny-post, with some improvements; and I

am told, there is a ſcheme on foot for ſupplying every houſe with water, by leaden pipes, from the river Seine. They have even adopted our practice of the cold bath, which is taken very conveniently, in wooden houſes, erected on the ſide of the river, the water of which is let in and out occaſionally, by cocks fixed in the ſides of the bath. There are different rooms for the different ſexes; the accommodations are good, and the expence is a trifle. The tapeſtry of the Gobelins is brought to an amazing degree of perfection; and I am ſurpriſed that this furniture is not more in faſhion among the great, who alone are able to purchaſe it. It would be a moſt elegant and magnificent ornament, which would always nobly diſtinguiſh their apartments from thoſe of an inferior rank; for in this they would run no riſque of being rivalled by the bourgeois. At the village of Chaillot, in the neighbourhood of Paris, they make beautiful carpets and ſcreen-work; and this is the more extraordinary, as there are hardly any carpets uſed in this kingdom. In almoſt all the lodging-houſes, the floors are of brick, and have no other kind of cleaning, than that of being ſprinkled with water, and ſwept once a day. Theſe brick-floors, the ſtone-ſtairs, the want of wainſcotting in the rooms, and the thick party-walls of ſtone, are, however, good preſervatives againſt fire, which ſeldom does any damage in this city. Inſtead of wainſcotting, the walls are covered with tapeſtry or damaſk. The beds in general are very good, and well ornamented, with teſters and curtains.

Fifteen years ago the river Seine, within a mile of Paris, was as ſolitary as if it had run through a deſart. At preſent the banks of it are adorned with a number of elegant houſes and plantations, as far as Marli."———

" In the character of the French, conſidered as a people, there are undoubtedly many circumſtances truly

truly ridiculous. You know the fashionable people, who go a hunting, are equipped with their jack boots, bag-wigs, swords and pistols: but I saw the other day a scene still more grotesque. On the road to Choisi, a *fiacre*, or hackney-coach, stopped, and out came five or six men, armed with musquets, who took post, each behind a separate tree. I asked our servant who they were, imagining they might be archers, or footpads of justice, in pursuit of some malefactor. But guess my surprize, when the fellow told me, they were gentlemen *à la chasse*. They were in fact come out from Paris, in this equipage, to take the diversion of hare-hunting; that is, of shooting from behind a tree at the hares that chanced to pass. Indeed, if they had nothing more in view, but to destroy the game, this is a very effectual method; for the hares are in such plenty in this neighbourhood, that I have seen a dozen together in the same field. I think this way of hunting, in a coach or chariot, might be properly adopted at London, in favour of those aldermen of the city, who are too unwieldy to follow the hounds on horseback."——

Mr. Thickness gives the following general view of Paris.—" It is certainly much inferior to London in size and beauty, yet almost every street furnishes either a church a convent, or something worthy of attention. The place Victoire, is a small circus, and in the center thereof is a fine statue of Lewis XIV.; indeed neither this circus, nor any of the squares in Paris, are equal in size or beauty to the smallest that adorn the environs of the city of London. The Luxembourg and Tuilleries gardens are indeed very fine, as gardens, but not so pleasing as St. James's and Hyde Park. Every thing in Paris has been so often, and so much better described, than it is in my power to do, that it would be absurd in me to attempt giving you an exact description of any thing; nor have I seen a quarter part of what a stranger is told he must see. The manufacture at the Gobelins

belins is one thing, however, that gave me great delight; and what added to it was, that I found the principal conductor to be an Engliſhman, whoſe apartments, ornamented with this work, and his own ingenious pencil, contributed greatly to the pleaſure I received: indeed the ſiſter arts ſeem to dwell with him, and his muſical family, in that royal palace; and the execution of this inimitable art of painting in worſteds to ſuch a degree of perfection, is well worthy of the ſanction of a king of France. I muſt now mention a beauty which Paris has, that London has not; Paris being walled in, the ramparts more than half round the whole city, are nobly adorned with four rows of ſtately trees, in the center of which is a broad road for coaches, and on each ſide very fine ſhady walks. Upon theſe ramparts are to be ſeen, every fine evening, many of the people of faſhion in their coaches, which are often gaudy, but oftener truly elegant, and painted in a moſt exquiſite manner; not with arms, creſts, or initial letters, but with a variety of paſtoral ſcenes. On the margin of theſe walls are a great number of coffee-houſes, and places of public entertainment, where are exhibited a variety of amuſements, ſomething in the way of Bartholomew Fair; but you may imagine better executed, by a people whoſe characteriſtic it is, to laugh and be merry. The coffee-houſes, &c. are decorated with a great deal of eye-trap, and in moſt of them are harlots and muſicians; and there the bourgeois, with their wives and children, enjoy a little freſh air, and the view of the adjacent country, which is to be ſeen in great variety from the different parts of theſe ramparts. The Engliſh are apt to think the French are very poor, but if fine houſes, expenſive furniture, ſuperb equipapes, and a great number of ſervants, are proofs to the contrary, it is not ſo. There are certainly more coaches in Paris than in London, and, I believe, more inhabitants; but certainly London is more than one third larger.

The river Seine makes but a poor figure at Paris, when put in competition with the Thames; but when the great diſtance it is from the main ocean is conſidered, and the many leagues its fantaſtic courſe takes to diſembogue itſelf, it muſt be conſidered as a wonderful and noble river. The banks are hard and firm on each ſide, and are adorned with a great number of houſes, and ſome villages. Two leagues from Paris, upon the banks of this river, is St. Cloud, where the duke of Orleans has a noble ſeat, and where, under his protection, the porcelain manufacture is carried on, and brought to an exquiſite degree of perfection. From this ſeat you have a fine view of Paris, the Bois de Bolloigne, and the beautiful line of beauty (according to Mr. Hogarth) that the river Seine exhibits. Greenwich Park is not ſo crouded on holidays, as the duke of Orleans park is every Sunday during the ſummer; but none of the French nobility ſhut up themſelves and their houſes as the Engliſh do. In the many years I have lived in, and near London, I could never ſee lord Burlington's gardens, though I had frequently a ticket. In France, the appearance of a gentleman, and particularly a ſtranger, is a ticket to go any where, and ought to be a ſufficient tie to every one not to abuſe the confidence repoſed in him. Scribbling upon the windows, and the like, is not common in France; I do not recollect that I have once ſeen any writing upon the windows of the public inns, but what was done by the hand of an Engliſhman."

Dr. Smollet's remarks concerning the French ladies are as follows.—" I ſhall not pretend to deſcribe the particulars of a French lady's dreſs. Theſe you are much better acquainted with than I can pretend to be: but this I will be bold to affirm, that France is the general reſervoir from which all the abſurdities of falſe taſte, luxury, and extravagance, have overflowed the different kingdoms and ſtates of Europe. The ſprings that fill this reſervoir are no other

other than vanity and ignorance. It would be superfluous to attempt proving, from the nature of things, from the first principles and use of dress, as well as from the consideration of natural beauty, and the practice of the ancients, who certainly understood it as well as the connoisseurs of these days, that nothing can be more inconvenient, and contemptible, than the fashion of modern drapery. I shall only mention one particular of dress essential to the fashion in this country, which seems to me to carry human affectation to the very farthest verge of folly and extravagance; that is, the manner in which the faces of the ladies are primed and painted. When the Indian chiefs were in England, every body ridiculed their preposterous method of painting their cheeks and eye-lids; but this ridicule was wrong placed. Those critics ought to have considered, that the Indians do not use paint to make themselves agreeable; but in order to be the more terrible to their enemies. It is generally supposed, I think, that the ladies make use of fard and vermillion for very different purposes; namely, to help a bad or faded complexion, to heighten the graces, or conceal the defects of nature, as well as the ravages of time. I shall not enquire at present whether it is just and honest to impose in this manner on mankind: if it is not honest, it may be allowed to be artful and politic, and shews, at least, a desire of being agreeable. But to lay it on as the fashion in France prescribes to all the ladies of condition, who indeed cannot appear without this badge of distinction, is to disguise themselves in such a manner, as to render them odious and detestable to every spectator, who has the least relish left for nature and propriety. As for the fard or white with which their necks and shoulders are plaistered, it may be in some measure excusable, as their skins are naturally brown, or sallow; but the rouge, which is daubed on their faces, from the chin up to

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the eyes, without the leaſt art or dexterity, not only deſtroys all diſtinction of features, but renders the aſpect really frightful, or at beſt conveys nothing but ideas of diſguſt and averſion. You know, that without this horrible maſque, no married lady is admitted at court, or in any polite aſſembly; and that it is a mark of diſtinction which no bourgeois dare aſſume. Ladies of faſhion only have the privilege of expoſing themſelves in theſe ungracious colours. As their faces are concealed under a falſe complexion, ſo their heads are covered with a vaſt load of falſe hair, which is frizzled on the forehead, ſo as exactly to reſemble the wooly heads of the Guinea negroes. As to the natural hue of it, this is a matter of no conſequence, for powder makes every head of hair of the ſame colour; and no woman appears in this country, from the moment ſhe riſes till night, without being compleatly whitened. Powder or meal was firſt uſed in Europe by the Poles to conceal their ſcald heads; but the preſent faſhion of uſing it, as well as the modiſh method of dreſſing the hair, muſt have been borrowed from the Hottentots, who greaſe their wooly heads with mutton ſuet, and then paſte it over with the powder called *buchu*. In like manner, the hair of our fine ladies is frizzled into the appear- of negroes wool, and ſtiffened with an abominable paſte of hog's greaſe, tallow, and white powder. On the whole, when I ſee one of theſe fine creatures ſailing along, in her taudry robes of ſilk and gauze, frilled and flounced, and furbelowed, with her falſe locks, her falſe jewels, her paint, her patches, and perfumes; I cannot help looking upon her as the vileſt piece of ſophiſtication that art ever produced."——

[Mr. Thickneſſe, however, accuſes the Doctor of colouring his picture too high:——" The account I give, ſays he, and that of Mr. Smollet's, of the great diſregard to cleanlineſs among the French nation

tion in general, is to be underſtood, however, not to belong to their perſons, but their houſes, cookery, &c. The ladies of France, in particular, are very attentive to cleanlineſs about their own perſons. The various kinds of waſhing chairs, biddets, &c. that are expoſed to ſale at almoſt every ſhop in Paris, plainly ſhew, that partial bathing is as much in practice in modern France, as general bathing was in old Rome: even the female ſervants and common people are much cleaner about the heels in particular, than they are in England.

There are certainly a great number of fine women in France; and a man who cannot ſee and feel the influence of their beauty, in ſpite of the ſingularity of the paint, pomatum and powder, ſo much complained of; I more than ſuſpect, can look upon a beautiful woman in England with a philoſophical indifference.

I am afraid we have a great many pretty women in England, who never wet their ſkin, but when they waſh their hands and face; and I often think of a witty ſaying of l—d C—d's upon this ſubject; it is too well known to be repeated; but I am well ſatisfied it does not hold good in this kingdom. I muſt, however, own, the quantity of rouge put on by the ladies here, is very ſingular, and to outdo what nature ever did, very abſurd: the truth is, it ſteals upon them by degrees, their eyes become habituated to it, and they do not ſee it in the ſame manner that every one elſe does. Add to this, it is a mark of diſtinction; and I am perſuaded, if it was not in England a mark of another kind, it would prevail as much there as it does here; but if the ladies of France would leave off ſnuff, they would captivate men of all nations, as well as their own: however, I know ſome ladies of high rank who uſe no paint; in deep mourning none do. I cannot account for it, but this kingdom abounds more with human deformity, than any part of the world I have ever ſeen; and

I now muſt remind you to be particularly careful how you walk in the ſtreets of Paris, the narrowneſs of which, the great number of coaches, carts, cabrioleis, and various kinds of voitures, together with the multitude of people crouding through every ſtreet, render walking in Paris very dangerous: ſcarce a day paſſes that terrible accidents do not happen from the brutality of coachmen, carmen, and the like; and though I have been particularly cautious and careful, I have had ſome narrow eſcapes.—Paris is not informed of accidents, robberies, murders, and the like, by daily papers, as we are in London; and, perhaps, this is one reaſon why people are leſs upon their guard. Beſide the accidents that happen in broad day-light, there are a great many murders committed at Paris in the night. There is a place in Paris where the bodies of murdered perſons, or ſuch who have been thrown out of the windows, are expoſed, in order to be owned; and this place is ſeldom without the body of ſome murdered or drowned perſon: theſe murders, however, I preſume, are not committed in cool blood, but rather rencounters that happen at houſes of ill fame. The common people in England decide their quarrels generally at handy-cuffs; but in France every barber wears a ſword, and almoſt every man knows how to uſe one; and this, in ſome meaſure, accounts for the frequency of murders in Paris.

A ſtranger, whoſe attention in the ſtreets is moſt likely to be employed in looking about him, ought not to walk in Paris till that curioſity is abated, for it certainly is not ſafe even to the citizens themſelves.

To an Engliſhman it ſeems very ſtrange to go into an inn and make a bargain for his bed, his ſupper, his horſes and ſervants, before he eats or ſleeps; yet this is common in France, and for a ſtranger even neceſſary: for though you will meet with no kind of civil reception at the inns upon the road in France,

as with us, at your entrance, you will meet with an exorbitant bill (without this precaution) at your departure. Therefore when you come into an inn, where you intend to ſtay all night, or to dine, aſk the price of your room and bed, and order a ſupper or dinner at thirty, forty, fifty, or ſixty ſols per head; you will then be well ſerved with, perhaps, many diſhes, any one of which, had you ordered in particular, would have been charged treble. There are certainly many diſagreeable circumſtances ariſe in travelling in France, that do not ſo frequently attend traveling in England; but then it is in England alone that theſe inconveniencies do not ariſe: however, a man that can have good bread, good wine, and an hard egg, with clean ſheets, and ſhelter over his head, has a great many comforts that many of his betters are without. Certainly the Caſtle of Marlborough is not to be found in every town in France. A man with a ſmall purſe, a bad conſtitution, and of a peeviſh temper, cannot travel from one ſide of this kingdom to the other, without meeting with a great variety of circumſtances that will ruffle his mind; and ſo he would if he ſat at home in his own chimney corner. It is not, however, what we meet with at ſea-port towns, at auberges on the road, or the company that in general frequent ſuch towns and ſuch houſes, that are to characterize a nation. I have ſeen a ſailor put a quid of tobacco out of his mouth to ſun it for a ſecond regale, and another ſteal it, and put it reeking hot into his own; and a man that keeps ſuch company, without ever ſeeing better, might with truth ſay, that Engliſhmen are the foulеſt feeders in the univerſe. At elegant tables in France, to every cover is ſet a large deep glaſs, three parts full of water, wherein the bowl of your wine glaſs is inverted, to keep it cool and clean; for as often as you drink it is again immerſed in the water-glaſs: and ſhould you either dip your fingers after dinner, or waſh your mouth in this (though your own water-

glaſs) it would be deemed the height of ill-breeding. The eaſy addreſs of people of faſhion in France, is very captivating. Nothing is ſo diſagreeable as a low-bred Frenchman; no man is more agreeable than a well-bred Frenchman: a low-bred Engliſhman ſhocks you with his vulgarity; a low-bred Frenchman ſickens you with his impertinence."—]

I left Paris, continues Mr. Stevens, on the 24th of April 1739, and having paſſed through ſeveral towns and villages, which had the appearance of great poverty, met with nothing remarkable till I came to Fontainbleau, a ſmall town about forty miles from Paris. The palace is in a ſituation inexpreſſibly romantic, in the midſt of a vaſt and wild foreſt, great part of which is rocky and mountainous: the palace contains what is called the old caſtle, which, together with the new palace, forms an extraordinary but very irregular groupe of buildings. The front of the great gate of the draw-bridge is ſupported by large marble pillars, and embelliſhed with ſome fine ſtatues: round the court are ſeveral turrets and galleries: from thence you aſcend to the court of fountains, which is adorned with a great number of marble and braſs ſtatues, and a fine baſon, with beautiful images ſpouting water. Several other large buildings adjoin to this; but the whole, as hath been already obſerved, is irregular and confuſed. The apartments are grand and magnificent, and the furniture rich: the gallery of the ſtags is noble, and runs quite along the orangery; the paintings are beautiful, and repreſent all the royal palaces, and ſome other fine ſeats in France. In another gallery Henry IV. is drawn with his nobles, all in hunting-dreſſes; the portraits of ſeveral kings, queens, and princes of the blood royal, are in another apartment. In the gallery of Ulyſſes, the hiſtory of that hero is beautifully painted; it is likewiſe adorned with ſeveral of the fabulous ſtories in Ovid's Metamorphoſis; and in another apartment are painted the battles of Henry IV.

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The queen's gallery is very fine, and has ſeveral pictures repreſenting the victories of the French monarchs; and in moſt of her majeſty's apartments, the cielings are finely painted and gilt. The gardens ſeem well laid out, and are adorned with a number of ſtatues and water-works: the orangery in particular is very beautiful: in the middle is a large baſon with braſs ſtatues; a beautiful figure of Diana holds a ſtag by his horns, and is ſurrounded by four hounds. From the pine garden you have a moſt delightful proſpect of the palace; and in the middle is the repreſentation of a liquid rock, from which iſſues a prodigious quantity of water; and the grottos, parterres, and caſcades ſeem to be numberleſs.

On our leaving Fontainbleau, the next place of conſequence at which we arrived was Challons, a large town in Burgundy, pleaſantly ſituated on the river Soane, encompaſſed with a wall. It has a ſtrong caſtle, and a large ancient cathedral. From thence we proceeded to Lyons in a coche-d'eau, a large boat not unlike one of our company's barges: it has windows on each ſide, and within is very convenient. It is towed along by horſes, which, when the banks are good, go on a full trot. The paſſage is extreamly pleaſant, and you are all the way entertained with the moſt charming proſpects. At ſome diſtance on the right-hand, are lofty mountains, the ſides of which are covered with vineyards; and on the left you ſurvey fertile plains of a great extent: thus theſe agreeable ſcenes, ſomewhat diverſified, continue till you arrive at Lyons. When you enter this city by water, you perceive two large rocks on each ſide of you, with the ruins of ſome ancient caſtles on their ſummits, that have a romantic appearance.

Lyons is a place of great antiquity, the capital of the Lyonois, and the ſecond city of France. It is ſituated on the Rhone and the Soane, which at the end of the town unite and form one river. No inland town can be better ſituated for commerce, from

its having two such fine navigable rivers, and its being nearly the center of Europe. From the top of the church of Notre Dame you have a prospect of the whole city and the adjacent country, and I could plainly discern the Alps, though more than sixty miles distant: their tops appearing like large white clouds, occasioned by their being covered with snow, though it was now May, and the weather excessive hot. There is here a very strong ancient castle, cut out of a large rock, that makes an antique appearance, and is used for a state prison. There is also a fine stone bridge of twenty arches across the Rhone, and three bridges over the Soane; it is observable of these rivers, that the water of one is perfectly green, and the other as transparent as crystal. The abbey of Notre Dame d'Assnai is much admired for its antiquity, some imagining it to be the Athæneum, the celebrated college built by the emperor Caligula; and near it are the remains of an ancient temple, built in honour of the emperor Augustus. Among the modern structures, the cathedral of St. John is remarkable, for a most curious clock that shews the course of the stars, according to Ptolemy's system, the motion of the sun and moon, their rising and setting, as also the length of the days and nights, with the increase and decrease of the moon. It has a most remarkable dial wound up but once in seventy years, on which there is a perpetual almanack: on the top of the clock is a brazen cock, which crows and claps his wings twice every hour; somewhat lower is the image of the Virgin Mary, in a sitting posture: when the clock strikes a little door opens, and an angel coming out, goes to the Virgin, and immediately the Holy Ghost descends in the form of a dove; but soon ascends again, and the angel returns. The clock is very ancient, but esteemed a curious piece of workmanship. The church is large, and remarkable for its decent plainness within; there

there being no ſtatues, images, or even pictures allowed of.

The ſquare of Lewis the great is very beautiful; two ſides of it are magnificently built. At a ſmall diſtance from one ſide paſſes the Rhone, and on the oppoſite ſide the Soane: there are ſome fine walks, with rows of trees on each ſide, much frequented in the evening by great numbers of people; from whence, as it is ſituated in the loweſt part of the city, there is a moſt beautiful proſpect of houſes, gardens, churches, and convents, riſing in a due gradation above each other. In the middle ſtands an equeſtrian ſtatue of Lewis XIV. and two other fine marble figures, repreſenting the above rivers. Near this place is the grand hoſpital La Charité, which is a prodigious pile of building; this, with the Hotel Dieu, and the town-houſe, are well worth ſeeing.

[Dr. Smollet writes thus from Lyons.——" The country, from the foreſt of Fontainbleau to the Lyonnois, through which we paſſed, is rather agreeable than fertile, being part of Champagne and the dutchy of Burgundy, watered by three pleaſant paſtoral rivers, the Seine, the Yonne, and the Soane. The flat country is laid out chiefly for corn; but produces more rye than wheat. Almoſt all the ground ſeems to be ploughed up, ſo that there is little or nothing lying fallow. There are very few incloſures, ſcarce any meadow-ground, and, ſo far as I could obſerve, a great ſcarcity of cattle. We ſometimes found it very difficult to procure half a pint of milk for our tea. In Burgundy I ſaw a peaſant ploughing the ground with a jack-aſs, a lean cow, and a he-goat, yoked together. It is generally obſerved, that a great number of black cattle are bred and fed on the mountains of Burgundy, which are the higheſt lands in France; but I ſaw very few. The peaſants in France are ſo wretchedly poor, and ſo much oppreſſed by their landlords, that they cannot afford to

incloſe their grounds, to give a proper reſpite to their lands, or to ſtock their farms with a ſufficient number of black cattle to produce the neceſſary manure, without which agriculture can never be carried to any degree of perfection. Indeed, whatever efforts a few individuals may make, for the benefit of their own eſtates, huſbandry in France will never be generally improved, until the farmer is free and independent.

From the frequency of towns and villages, I ſhould imagine this country is very populous; yet, it muſt be owned, that the towns are in general thinly inhabited. I ſaw a good number of country ſeats and plantations near the banks of the rivers, on each ſide; and a great many convents, ſweetly ſituated, on riſing grounds, where the air is moſt pure, and the proſpect moſt agreeable. It is ſurpriſing to ſee how happy the founders of thoſe religious houſes have been in their choice of ſituations, all the world over.

In paſſing through this country I was very much ſtruck with the ſight of large ripe cluſters of grapes entwined with the briars and thorns of common hedges on the way-ſide. The mountains of Burgundy are covered with vines from the bottom to the top, and ſeem to be raiſed by nature on purpoſe to extend the ſurface, and to expoſe it the more advantageouſly to the rays of the ſun. The vandange was but juſt begun, and the people were employed in gathering the grapes; but I ſaw no ſigns of feſtivity among them. Perhaps their joy was a little damped by the bad proſpect of their harveſt; for they complained that the weather had been ſo unfavourable as to hinder the grapes from ripening. I thought, indeed, there was ſomething uncomfortable in ſeeing the vintage thus retarded till the beginning of winter: for, in ſome parts, I found the weather extreamly cold, particularly at a place called Maiſon-neuve, where we lay; there was a hard froſt, and in the morning the pools were covered with a thick cruſt

of

of ice. The highways ſeem to be perfectly ſafe. We did not find that any robberies were ever committed, although we did not ſee one of the marechauſſe from Paris to Lyons. You know the marechauſſe are a body of troopers well mounted, maintained in France as ſafe-guards to the public roads. It is a reproach upon England, that ſome ſuch patrol is not appointed for the protection of travellers."——

Lyons is a great, populous, and flouriſhing city; but I am ſurprized to find it is counted a healthy place, and that the air of it is eſteemed favourable to pulmonic diſorders. It is ſituated on the confluence of two large rivers, from which there muſt be a great evaporation, as well as from the low marſhy grounds which theſe rivers often overflow. This muſt render the air moiſt, frouzy, and even putrid, if it was not well ventilated by winds from the mountains of Swiſſerland; and in the latter end of autumn, it muſt be ſubject to fogs."——]

On my leaving Lyons, I proceeded by water to Vienne, the capital of Dauphiny, which is ſituated on the Rhone, at the bottom of very high mountains. Here are to be ſeen the ruins of an amphitheatre, ſeveral palaces, and two famous caſtles, built on the ſummit of one of theſe mountains. Here is alſo a fine cathedral dedicated to St. Maurice.

My next ſtage was to Valence, an epiſcopal city on the banks of the Rhone. It is neat and well-built, and has ſeveral good convents. From thence we proceeded to St. Eſprit, which is remarkable for its ſtone bridge of twenty-ſix arches over the Rhone, eſteemed the fineſt in all France: but the paſſage under it is thought very hazardous, on account of the rapidity of the ſtream. There is here a beautiful and ſtrong citadel, built on a rock by the river ſide.

On the 15th of May I arrived at Avignon, a city in Provence ſubject to the pope, as is the whole diſtrict belonging to it. His legate reſides here, and has

has a very fine palace, in which he keeps his court, and is attended like a ſovereign prince by his guards. This palace is ſituated on a large rock, and has a noble and extenſive proſpect of the beautiful meandrings of the Rhone, with the fine country all around. I viſited the apartments, which are hung with crimſon velvet, bordered with gold lace. The city has ſeven gates, and is encompaſſed with a very ſtrong wall. The churches and convents are exceeding grand, and appeared more magnificent than any I had yet ſeen. In the church of Notre Dame are the tombs of two popes, who reſided here during the ſchiſm in the church, while their antagoniſts continued at Rome.

From this city I ſet out for Aix, the road to which lies through a moſt beautiful country. You paſs over ſeveral downs covered with lavender, thyme, roſemary, and other aromatic herbs; and through vallies intermixed with vineyards, and groves of olive and almond-trees. Aix, the capital of Provence, was founded by Caius Sextus a Roman conſul: the air is eſteemed the beſt in France, and being ſituated in a beautiful plain, that on one ſide abounds with vineyards, orange, olive, fig, and almond-trees, and on the other is terminated at a ſmall diſtance by very high mountains; theſe advantages induce abundance of foreigners to dwell there, and it is ſeldom without ſome Engliſh families. The town is well built, and the ſtreets are large and well laid out; the public walk is very beautiful, and has ſome reſemblance to the Mall in St. James's Park. There are four fine fountains continually playing, at proper diſtances. The trees on each ſide form a moſt agreeable ſhelter from the heat of the ſun; and behind them are two rows of well-built houſes, ſo that it is the moſt pleaſant ſtreet I ever ſaw; whence in the ſummer evenings it is full of good company, who are very civil and polite.

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The metropolitan church, dedicated to St. Saviour, is an ancient fine building: in a little cell in this church, they tell you, Mary Magdalen died, after having lived there several years. A small glimmering light is kept continually burning in it, and you are permitted to look through an iron grate; but no stranger has the liberty of going in: the place has a solemn melancholy appearance. They likewise pretend that she was buried at St. Beaume, a few leagues from hence.

The road from Aix to Marseilles is as charming as can be imagined: at a small distance before you arrive at this last city, you see some hundreds of gentlemen's seats, dispersed for two or three miles round the city.

Marseilles is a fine large city, situated on the Mediterranean sea; and at the entrance of the port, are two strong forts opposite to each other, so that no ship can come into the harbour without their permission. This city is said to have been built 700 years before the birth of Christ, and from its advantageous situation, it enjoys a prodigious trade, and is extreamly populous. The haven for the reception of ships is very fine and safe, and here are kept the gallies filled with slaves. The town is situated at the bottom of a hill, and is the most regularly built of any town I have seen in France; but the streets are kept very dirty, which renders the place excessively offensive, especially in the summer season. It has a good quay, on the side of which are handsome houses, and before them a fine pavement, which forms an agreeable walk for the inhabitants in the cool of the evening, during the summer season, when the heat is intolerable. Near the quay is a row of small shops or huts, kept by slaves, who sell old cloaths, toys, knives, &c. I have frequently seen seven or eight of them chained together, and working in the public streets like horses; the sight of these wretches, with the rattling of their chains, seem very odd to

English-

Engliſhmen, unaccuſtomed to behold ſuch miſerable objects. The church of Notre Dame is neat; it was formerly, according to ſome, the temple of Pallas, or according to others, of Diana. It has a fine ſilver ſtatue of the Virgin Mary, above five feet high, wearing on her head a rich crown. The church of St. Saviour was anciently a temple of Apollo, and is worthy of obſervation; as is alſo the abbey of St. Victor, at the foot of the citadel.

From this city I ſet out in a felucca for Italy, and as I am now taking leave of France, it will be proper to give ſome account of the manners of the people. The French then appear to be the moſt lively, and the gayeſt people upon earth, which is in a great meaſure owing to the purity of the air, and the happy ſituation of the country. On a firſt acquaintance with them they are loquacious, free and open. Their nobility are the politeſt in Europe; but their civility is attended with very little real ſincerity; they are fond of ſhew, and delight in making a figure for a few months at the capital; though, for the reſt of the year, they are obliged to live but meanly at their country ſeats. The women are very free in their behaviour, and have a graceful eaſy air peculiar to themſelves; they are extremely talkative, and of an inſinuating diſpoſition; they ſeem naturally coquets, and given to intrigue; but rob themſelves of all their native charms by paint, and ſmearing their cheeks with red. The common people are the pooreſt, and at the ſame time, the merrieſt in the world. They ſeem very devout in their churches, except on feaſt-days, when they are generally too much taken up in admiring the muſic and ornaments of the church.

France abounds in mineral ſprings, and quarries of excellent marble, and has mines of iron, copper, and lead. The vineyards of this country produce excellent wine; and the olive-tree thriving to perfection in the ſouth of France, particularly in Provence,

vence, the oil is by ſome preferred to that of Spain and Italy; and the management of the ſilk-worm makes a principal part of the employment of many thouſands of the inhabitants.

[Mr. Thickneſſe gives the following hints of information, which will not be uſeleſs to perſons travelling to France; and which will be a proper concluſion to our account of that kingdom and people. ——" As the poſt-houſes furniſh you only with horſes and drivers, it will be neceſſary to hire a chaiſe upon your arrival at Calais: and M. Deſſin will provide one for you to Paris for three louis-d'ors; but for a long tour, you will do well to purchaſe one; and there will be no difficulty in meeting with a tolerably good chaiſe for twenty guineas. The poſtmaſter general has the direction of all the poſt-horſes in France; the poſts are farmed under him for the uſe of the king; and ordonnances are publiſhed from time to time, which regulate the number of horſes to be taken, and the prices to be paid for them.

The French poſt-chaiſes have only two wheels; and when one perſon is in them, muſt have two horſes; and if two people, they muſt have three.

When the carriage has four wheels, there muſt be four horſes and two drivers; but in caſe there ſhould be three perſons in it, you are charged at the rate of five horſes; and if four perſons, you muſt have ſix. If a perſon extra is in the carriage, or a ſervant behind, you are obliged to pay at the rate of one horſe (25 ſols) for every ſuch perſon. It will ſometimes happen, when ſeveral chaiſes have gone the ſame road before you, that the poſt-houſes cannot ſupply you with all the horſes you require, and rather than wait for the return of wearied horſes, you go on to the next ſtage without your full number; yet in that caſe you are obliged to pay for the whole number preſcribed in the ordonnance. The price of each horſe is 25 ſols for each poſt, and 5 ſols is the pay fixed by the ordonnance for each driver; though

no

no perſon gives them leſs than ten, unleſs they miſbehave. There are a few *poſtes royales*, viz. at Paris, Verſailles, and Lyons, and at all other places whereever the king is, and during the time the court is held there; at theſe poſts you always pay double, both at entering and going out.

From Calais to Paris is thirty-two poſts, and the laſt is a royal one, which makes it at the rate of thirty-three; but to make it more familiar, I give you an example of the expences of going poſt from Calais to Paris.

For one perſon, 2 horſes (50 ſols) and driver (10 ſols) 33 poſts, at 3 livres per poſt	99				
Hire of a chaiſe 3 louis-d'ors, or	72				
	171 livres, or		*l.* 7	*s.* 9	*d.* 7½
For 2 perſons 3 horſes (75 ſols) and driver (10 ſols) at 4 livres 10 ſols per poſt	liv. 140	ſols. 5			
Hire of a chaiſe	72				
	212	5 or	9	5	8½

But in caſe you ſhould bring over an Engliſh chaiſe, having four wheels, the expences would increaſe, viz.

For two perſons (if only one in a carriage with four wheels, it is the ſame) 4 horſes (5 livres) 2 drivers (1 livre) at 6 livres per poſt, 198 livres, or	*l.* 7	*s.* 13	*d.* 1½
Rating the uſe of the chaiſe at	3	3	
	10	16	1½

This

This difference, occaſioned by four wheels, which appears but trifling in this inſtance, will, however, in going from Calais to Marſeilles, ariſe to a conſiderable ſum, as will readily appear, when you conſider that the diſtance is about one hundred and forty poſts, including the royal poſts; and therefore two perſons in the chaiſe muſt have one hundred and forty additional horſes, and as many drivers; but if you ſhould be alone, you will have the ſame number of drivers, and double that number of horſes extraordinary to pay for.

As to your ſervant, you will find him of greater ſervice on horſeback, than he can be in the carriage; and if you have a two wheel chaiſe, the expence is the ſame; but you muſt provide him with a ſaddle and ſtrong boots, and when he is mounted, the horſe, without guiding, will carry him to the next poſt; and before the chaiſe arrives, the freſh horſes will be ready, and waiting in the highway. By this means you will not be delayed more than three minutes, and can go two or three poſts in a day farther; you will alſo be relieved from the importunity of common beggars, which is not the leaſt inconvenience in this country, where they are in great numbers, and more troubleſome, than in England."]

AN

AN ACCOUNT OF THE KINGDOMS OF SPAIN AND PORTUGAL.

Collected from the Remarks of the Reverend Mr. CLARKE, Chaplain to the Earl of Briſtol when Ambaſſador extraordinary at Madrid in 1760; and from other Writers.

OF all the countries in Europe, none are leſs viſited by ſtrangers, the maritime towns excepted, than thoſe of Spain and Portugal; which is partly owing to their ſituation out of the road to other countries; and partly to the pride and bigotry of the inhabitants, their ignorance of the arts and manufactures; and theſe countries containing few monuments of antiquity.

In Spain, the want of that general education and knowlege, which is ſo univerſally diffuſed throughout this iſland, renders the progreſs of all enquiry very ſlow and difficult: the reſerved temper and genius of the Spaniards make it ſtill more embarraſſed; but the caution they uſe, and the ſuſpicions they entertain with regard to heretics, eſpecially prieſts, are generally ſufficient to damp the moſt induſtrious and inquiſitive reſearcher. Add to this that invincible obſtacle to all free enquiry in catholic countries, the inquiſition, and then it is apprehended that the reader will

will not wonder, that he finds ſo little entertainment and information in the following particulars.

Spain, including Portugal, is the moſt weſtern part of all the continent of Europe, and is a large peninſula encompaſſed on every ſide by the ſea, except on that part which joins to France, from which it is ſeparated by a continued range of mountains called the Pyrenees; on the eaſt and ſouth it is bounded by the Mediterranean, the ſtreights of Gibraltar, and the Atlantic ocean; on the weſt by that ocean, and by Portugal, which extends along the coaſt a conſiderable diſtance; on the north by that part of the Atlantic ocean called the Bay of Biſcay, and alſo by the Pyrenean mountains; extending between 36° and 44° north latitude, and between 10° weſt and 30° eaſt longitude, that is, thirteen degrees from eaſt to weſt, and eighteen from north to ſouth. The whole circuit of Spain, in a continued direction from town to town, and from port to port, excluſive of the windings of the creeks and bays, amount to about ſix hundred leagues, or eighteen hundred miles, including Portugal, which was anciently a part of Spain.

In moſt of the provinces the air is pure and dry, but in June, July, and Auguſt, the days are extreamly hot, eſpecially in the middle of the country; yet in the night a traveller ſhivers with cold. Toward the north, and in the mountainous parts, the air is, as uſual, cooler than in the ſouth, and near the ſea it contracts a moiſture. It ſeldom rains, and the winter froſts are never ſo ſevere as to bind up the ground. The want of temperature in the heat, and the coolneſs of the night, is the reaſon that ſeed lies a long time in the ground before it ſhoots up; ſometimes indeed a cool breeze, by the Spaniards called a gallego, iſſues from the mountains of Galicia; and this, without great precaution, occaſions violent, and ſometimes fatal colds.

Among the many mountains in Spain, the Pyrenees are the moſt remarkable. Theſe ſeparate Spain from

France, and extend from the Mediterranean to the Atlantic ocean, which is about two hundred and twelve miles, and in ſome places are above an hundred miles in breadth. Over theſe mountains there are only five paſſages out of Spain into France, and even theſe are narrow; one of them leads from St. Sebaſtian's in Guipuſcoa, to St. Jean de Luz; the ſecond from Maya in Navarre to Annoa; the third from Taraffa in Navarre to Pie de Port; the fourth through the county of Comminges in Arragon; and the fifth leads from Catalonia to Languedoc.

The kingdom of Spain conſiſts of main land and iſlands. The main land is divided into fourteen provinces, ſome of which are reckoned to belong to the crown of Caſtile, and others to Arragon: the former are Old and New Caſtile, Biſcay, Leon, Aſturia, Galicia, Eſtremadura, Andaluſia, Granada, Murcia, and Navarre; the latter includes only Arragon, Catalonia, and Valencia, with the iſlands in the Mediterranean.

The foreign poſſeſſions of the crown of Spain in Africa, are the towns of Ceuta, Oran, and Maſalquiver, on the coaſt of Barbary; in Aſia, the iſlands of St. Lazarus, the Philippines, and Ladrones; the greateſt part of the main land of South America; and in North America, Mexico, New Mexico, California, the iſland of Cuba, part of Hiſpaniola, Porto Rico, &c.

This monarchy was limited by its Cortes, or parliament, compoſed of repreſentatives ſent from the cities and towns; each of which, according to the old Gothic plan, ſent procurators, or deputies, choſen by and out of the aldermen of their reſpective cities. No act could paſs in this parliament by majority of voices; it required the unanimous aſſent of all the members. All its acts were afterward carried to the king to be confirmed. This Cortes has rarely been called ſince the year 1647, when they gave Philip IV. the *millones*, or general exciſe, and will probably never be aſſembled any more, as their power is great, and they can call miniſters ſo ſeverely to an account.

The

The laſt meeting of it was in May 1713, when it aſſembled to receive the renunciation of Philip V. to his rights upon the crown of France. This aſſembly was antiently the keeper of the revenues of the crown. But Charles V. and his miniſters laid them aſide, becauſe they could get no money from them: and having obtained a grant of the ſale of the bull of the cruſado from the pope, they found they could get money without the help of a Cortes, and ſo took their leave of an aſſembly which few princes or miniſters are fond of ſeeing.

Now this Cortes is laid aſide, Spain is no longer a mixed monarchy, but entirely abſolute; the whole government being ſolely in the hands of the king and his miniſters, and the councils, which are altogether at their devotion. This change from mixed to abſolute monarchy was occaſioned by the timidity of the commons of Caſtile, who having in their laſt ſtruggle for expiring freedom, ſupported for ſome time a war againſt the crown, on a ſingle defeat deſerted the noble cauſe of liberty in the moſt abject manner. This war began in the year 1520, and laſted only two years: at which time Charles V. carried his point with a high hand, and told the Cortes, he would always have the ſupplies granted firſt, and then he would paſs the bills they petitioned for, and not before; to which they timidly ſubmitted.

Their kings, according to the laws of Spain, are declared of age, or out of their minority, on the completion of their fourteenth year. In regulating the ſucceſſion, after the death of Charles II. a medium was obſerved between the ſalic law, and the uſage of Caſtile; namely, that any male heir, howſoever diſtant, ſhould inherit before a female, who was to have no right but after the extinction of every male-branch.

The laws of Spain are compounded chiefly of the Roman civil law, the royal edicts, and probably certain provincial cuſtoms. Where they thought the

Roman law was not ſufficiently extenſive, they have made large additions of their own. Theſe are called the *Leyes de Partidas*; and form at preſent a ſyſtem of modern Spaniſh law, which have been publiſhed by Berni and Catala in ſix volumes octavo. The name *Partidas* comes from the diviſion of them into chapters. As to what we call common law in England, the Spaniards have no ſuch thing; their provincial cuſtoms have ſome reſemblance to it, but their laws are *Leges Scriptæ*. Much, however, of the feudal and Gothic conſtitutions ſtill remain: thus the grandees have ſtill their vaſſals, and very extenſive powers over their perſons. Their great court of civil law is divided into the two chanceries of Valladolid and Granada, which include the whole kingdom. All other cauſes go before the reſpective courts to which they belong, whether civil, criminal, or commercial, which are as follow:

1. The royal or ſupreme council of Caſtile. This and the following council are frequently aſſembled as one, to determine appeals made from the chanceries of Valladolid and Granada: and ſometimes affairs of the police are referred to them by the king.

2. The ſecond hall of government. The determinations of theſe are not final, but the ultimate appeal lies to the following court.

3. The hall of the *mil y quinientos*. So called, becauſe the parties muſt firſt depoſit here one thouſand five hundred doblas, (about 223 l.) before the appeal can be lodged, which is not a large ſum, conſidering law-expences. This is nothing elſe but a committee of the ſupream council.

4. The hall of juſtice. This is a court for matters purely litigious, and is a part of the ſupream council.

5. The hall of the province. This is a court of matters chiefly relating to the police.

6. The fiſcal: the office of the attorney general for the royal council.

7. The

7. The hall of the *alcaydes de la casa y Corte*. This hall was instituted by Alphonzo X. to superintend the lodgings for the court, and to provide them. As every house in the kingdom was subject to this inconvenience, the landlords of houses made a composition with the crown to get rid of this grievance.

8. The supreme council of war. This determines all causes relating to the army; except what belongs to the council of the Indies.

9. Council of the inquisition. This consists of an inquisitor-general; of five councellors, whereof one must always be a Dominican; of a procurator; two secretaries of the chamber; two secretaries of the council; an Alguazil-mayor; a receiver; two reporters; two qualificators, and counsellors; and a legion of familiars, or spies. Of this we shall treat more particularly presently.

As the Spanish church certainly remained pure, uncorrupted, and unpapistical till toward the eighth century; so from that period downward, paganism artfully, and by almost imperceptible insinuations, gradually stole in, wearing that mask or vizor, which we now call popery. Whatever triumphs Christianity may formerly have gained over the Gentile worship, paganism, in all catholic countries, is now entirely revenged; she triumphed in her turn from the moment she established herself in the form of popery. Concealed under this drapery, she presides in the very tabernacle and sanctuary of Christians, and is worshipped sitting between the horns of the altar. When you enter a Roman catholic, apostolic, papistical, Christian temple, at your first view you see that all is Pagan. The late Dr. Middleton hath very learnedly, elegantly, and effectually proved this point to demonstration. The resemblance is so striking between the use of the ancient thura, and the modern incense; their *aspergillum*, *lavacrum*, &c. and the present holy water; the blessing of horses, and the ancient benediction of cattle; the same profusion of lamps and wax-lights; between the ancient *votivæ tabulæ*,

tabulæ, ἀναθήματα, and the modern votive lamps, offerings, and pictures: the multitude of ſhrines, croſſes, and altars in the churches, roads, hills, and high places; and particularly of images, which will naturally bring to mind that ſatirical joke of Petronius, who ſaid he never walked the ſtreets, but he could much more eaſily meet with a god than a man.

The abſurdity of their reliques is beyond meaſure ridiculous: ſuch as the thigh of St. Lawrence, with the ſkin burnt, and marked with the prongs, which he was turned with on the grid-iron. There are ſaid to be the heads of two thouſand martyred virgins in the convent of our lady of Atoche near Madrid, where the Britiſh ſtandards, taken at the battle of Almanza, ſtill remain.

The cruſade againſt the followers of Waldo (a merchant of Lyons) or the Albigenſes, in 1160, gave birth probably to the Inquiſition. Pope Gregory IX. firſt deviſed that horrid tribunal, but Innocent IV. was the firſt, who had abilities and courage ſufficient to bring it to a due maturity, and gave it a juſt eſtabliſhment. The form of it, and the number of its members, differ greatly in different countries. In Spain it was eſtabliſhed chiefly by cardinal Ximenes, who knew perfectly well what political uſe could be made of it. The Spaniards ſtill ſupport it, not ſo much with an intention to burn Jews or heretics, as they do in Portugal; but to enjoy the benefit of one religion: the want of ſuch uniformity being, they apprehend, a great inconvenience to other ſtates. Monſ. Voltaire indeed is of another opinion; he tells us, that if there was but one religion in England, the government would ſoon become deſpotic; if there were two, they would cut each others throats; but as there are ſo many religions amongſt us, things go on very quietly. Such a tribunal, ſhocking as it is to humanity, has nothing but falſe political ends to plead in its excuſe: and where nature and religion muſt be ſacrificed, ſuch a policy is only worthy of a Machiavel, a Ximenes, or an emperor of Japan. The

principles,

principles of toleration are founded in nature, reaſon, humanity, juſtice, and true policy. If in a well civilized ſtate the majority are of one religious perſuaſion, the moſt that you can lawfully do is, to lay thoſe who are diſſentient, under ſuch reſtrictions, as ſhall prevent their diſturbing, or ſubverting the civil or religious harmony of the ſtate. This is all that appears to be allowable; and of this nature are the laws in England and Ireland againſt the papiſts. But when you come to moleſt innocent ſubjects, to take from them their poſſeſſions, to expoſe them to tortures and cruel deaths, or drive them to ſeek ſettlements in other countries; you then exceed your power, play the part of a Syracuſan tyrant, and it becomes perſecution; like the expulſion of the Moors, or the revocation of the edict of Nantz.

Spain has 8 archbiſhops, and 46 biſhoprics.

The ſupream office of this Holy Tribunal, as they call it, is at Madrid; but there are alſo inferior holy tribunals, or inquiſitionary offices, placed in the great cities almoſt all over Spain. This holy office uſed antiently to acknowlege only the power of the pope above it, and bad defiance to all other controul. It raiſed itſelf far above the authority of their kings, who were often bridled, humbled, and even puniſhed by it. It then was truly formidable, when ſupported by the united force of papal and royal authority. Their *auto de fes*, or ſolemn acts of faith, uſed to be exhibited commonly when their princes came of age, or at their acceſſion.

In the year 1724, there was printed in London, *The Trials and Sufferings of Mr.* Iſaac Martin, *who was put into the Inquiſition in Spain for the ſake of the Proteſtant Religion.* The account he gives is as follows.

" In the beginning of Lent, in the year 1714, I arrived at Malaga with my wife and four children.

Landing my goods at the cuſtom-houſe to be ſearched, a large Bible, and other books of devotion that I had, were found and ſeized. I aſked what was the reaſon, and was told, that they muſt be examined, to ſee if there was nothing written againſt the holy faith of the church of Rome. Knowing that there were no books of controverſy, I thought I ſhould have them again. I went ſeveral times to the clergy to get them, and aſked advice of the conſul, and other gentlemen, how I ſhould do to get them. They telling me it was in vain to trouble myſelf, for I ſhould never get them, I gave over going to the clergy, and loſt my books.

I had not been above two or three months at Malaga, but I was accuſed, in the biſhop's court, of being a Jew, and that my name was Iſaac, and that of one of my children, Abraham. I, hearing of it, acquainted the conſul, who bid me not to mind it; that the Iriſh papiſts had given that information; and bid me keep no correſpondence with them, for they were a ſcandalous ſort of people.

During four years, that I was at Malaga, I and my family were much tormented by the clergy and others, perſuading us to change our religion; and eſpecially by an Iriſh prieſt, who made it his buſineſs to go from houſe to houſe to gain converts, as he called them. Finding that I could not be at reſt, I reſolved to diſpoſe of what I had, and to retire to England, where I might ſerve God, in the exerciſe of my religion, in peace and quietneſs, without being tormented to change it. I had no ſooner given out that I would diſpoſe of what I had and retire, but there was a great noiſe that I was to be taken up by the Inquiſition; which I could not believe: but, ſome days after, I found, to my ſorrow, that it was true.

About nine o'clock at night, being a late hour in thoſe countries, people knocked at my door, I aſked them what they would have? They ſaid, they wanted to come in. I deſired them to come the next morning,

ing, for I did not open my doors at such an hour. They answered, they would break them open; which, accordingly they did, being about fifteen priests, familiars, a commissioner, and others belonging to the Inquisition, in arms. I asked them what they wanted? They told me, they wanted the master of the house; to which I replied, I am the man, what do you want with me? who are you all? They answered, we belong to the Inquisition; take your cloak and come along with us. I was surprised at this, and said, pray, gentlemen, stay a little, that I may give notice to my consul; for I am an Englishman, and the Inquisition has nothing to do with me. But they answered, your consul has nothing to do in this case. Come, let us see if you have no arms about you. Where are your beads? I said, I am an English protestant; we carry no private arms, nor make use of beads. When they had searched me, and taken my watch, money, and other things that I had in my pockets, they carried me to the bishop's prison, and put me in a dungeon, with a pair of fetters on; forbidding the prisoners, upon pain of excommunication, to have any conversation with me, for I was a heretic, and a very dangerous man against the holy faith.

My wife and children fell a crying, to see so many men in arms carrying me away: but she was forced to go and cry in the neighbourhood, for they turned her and her children out of doors, and kept the house to themselves five days; till they had taken every thing away: and then they returned her the key to go into her house again, where she found nothing but the bare walls.

Four days after I had been in the dungeon, my fetters were taken off, and I was examined by the commissioner of the Inquisition, who had taken me up. He asked me, whether I had any effects beside what was found in my house? And whether any body owed me any money? which he bid me tell him, and said

ſaid I muſt go to the Inquiſition at Granada. I begged of him to let me be examined at Malaga, and to tell me what I was taken up for; he told me I ſhould hear that at Granada. Then I deſired him, for God's ſake, to let me ſee my wife and children before I went; but he told me it could not be done. The next morning, having two pair of fetters on, I was mounted upon a mule, and ſo led out of town, the people crying out after me, *Go to Granada to be burnt*; *you are a Jew*; *you are an Engliſh heretic*; huzzaing and making ſcoff at me. Thus was I conducted out of Malaga, without having the liberty to ſee my family, or any room to believe that I ſhould ever ſee them any more.

The mule that I was upon was loaded, and my fetters being very troubleſome to me, and hurting the mule's neck, ſhe threw me, and pitching upon a point of a rock, I almoſt broke my back; inſomuch that I could not get up again without help. That day we came to a place called Velez-Malaga, where I had the good fortune to meet with an Engliſh merchant, a very worthy gentleman, and a good friend of mine, who was very ſorry to ſee me in this diſmal condition. He ſent for a ſurgeon to dreſs my back, which was very much bruiſed, and told me that he would do me any ſervice that he could. I told him what had happened to me, and as he lived at Malaga, deſired him to aſſiſt my family, and to charge my wife from me, not to change her religion; but to take care of the children, and if ſhe found that I was a loſt man, to retire to England. I deſired him to preſent my ſervice to all the proteſtants that were at Malaga, and to deſire the conſul to write to Madrid to our envoy, that he might know what had happened to me, and might demand me at the court of Madrid, as being an Engliſh proteſtant, over whom the Inquiſition had no power. My friend told me that he would do what I deſired of him, and that he believed they had given out that I was a Jew, only for a pretence to take me up, in order to make me change my religion.

I aſked

I aſked of the carrier, that had me in cuſtody, whether we could not get a coach or chaiſe to go to Granada, for my back pained me very much upon the mule: but he told me, that a horſe could hardly go the road; that he was ſorry for my pain; but, dead or alive, I muſt go to Granada with him, and be there at ſuch a time; for ſo were his orders, and he muſt obey them. The next morning, mules being ready, my friend gave me ſome money, and ſome proviſions for the road. Then, embracing one another with tears in our eyes, we parted.

It is ſeventy-two miles from Malaga to Granada. We were three days on our journey, and I ſuffered very much from the fall I had received; but the trouble of mind that I was in was greater.

When I arrived at Granada, the carrier made me ſtay in an inn, till ſuch time as it was almoſt dark; for they put no body in the Inquiſition by day-light. He aſked me if I would not write to my wife, which I did; but could perceive, by his diſcourſe, that the letter was to go to the Inquiſition, and my wife never received it. When night came, I was carried to the holy office of the Inquiſition, as they call it. The firſt thing the gaol-keeper did, was to take off my fetters, which eaſed me very much; then I was led up one pair of ſtairs along ſome galleries, where coming to a door, the gaol-keeper opened it, and then opening a grated door, led me into a dungeon, where he remained with me till ſuch times as the under gaol-keeper fetched a lamp, and the things that the carrier had brought, which was an old bed, a few old caſt-off cloaths, and a box full of books. I deſired the gaol-keeper to let me have ſome of them to read; but he nailed the box up, and told me, that they muſt go to the lords of the holy office, and that there were no books allowed there. I was very ſorry to ſee them, for there happened to be two, which were books of controverſy.

After the gaol-keeper had ſearched me, and took the money that my friend had given me, he took

a pen and ink, and writ down what the carrier brought, and aſked me what the buttons of my roquelau were made of, and the buttons of my coat; I told him ſome were gold, and ſome were ſilver. He bid me count them exactly, both great ones and ſmall ones, took my rings off my fingers, and an exact account of every rag that I had, and writ them all down, as if I was making my will; then told me that I was in a holy place, and that there was nothing loſt there, that I ſhould have them all again when I went out. After that he aſked me if I had no private arms, nor no money hid about me? telling me that I muſt declare it upon pain of two hundred laſhes, if I did not; to which I anſwered, I was an Engliſhman, and that we never carried private arms about us. Then he aſked me, what religion I was of? I told him I was a proteſtant. What! Then you are no Chriſtian! ſaid he. Yes, I am, though you do not reckon me ſo, ſaid I. But he anſwered, You are not right Chriſtians, you are heretics; and after having aſked my name, and ſeveral frivolous queſtions, to which I anſwered, he began thus.

You muſt obſerve a great ſilence here, as if you were dead; you muſt not ſpeak, nor whiſtle, nor ſing, nor make any noiſe that can be heard; and if you hear any body cry, or make a noiſe, you muſt be ſtill, and ſay nothing, upon pain of two hundred laſhes I told him, I could not be always upon the bed, and aſked, whether I might not have the liberty to walk? He told me I might, but ſoftly.

Then he aſked me, if I would have any thing to eat or drink? I deſired him to give me a little wine, which he did, with ſome bread, and half a dozen wall-nuts; bidding me make my bed, and put out my lamp, and he would call upon me in the morning. Then bolting the door, he left me to myſelf, in a diſmal apartment, and full of ſorrow.

After I had prayed to God, to give me patience in my troubles, and to deliver me from the cruel hands

into

into which I was fallen; I went to bed; but had little reſt that night, for I found it very cold; the floor being bricked, and the walls between two and three feet thick: ſo that though I was up one pair of ſtairs, I was as if I had been in a cellar, it being froſty weather at that time. Night being over, I perceived day-light through a hole, about a foot long, and five inches broad. But, the walls being ſo thick, there was but little came in. The hole was juſt by the cieling; ſo that I could ſee nothing but the ſky. A little while after, came the gaol-keeper, to light my lamp; he opened the cloſe door, and through the grated one, lighted it, and bid me dreſs myſelf; for I muſt go for ſome proviſions, and muſt light my fire, and dreſs my dinner.

Sometime after, he came and took me down ſtairs with him to a turn, ſuch as they have in convents; where a man at the other ſide, whom you cannot ſee, turns in your allowance. They gave me half a pound of mutton, (their pounds are but ſixteen ounces, and at Malaga they are thirty-two) about two pound of bread, ſome kidney-beans, ſome raiſins, and about a pint of wine, and two pound of charcoal. I had a little earthen ſtove to light my fire in; a pipkin to boil my victuals; ſome earthen plates, and pitchers to hold water; a baſon; a broom to ſweep my dungeon; three baſkets, one for bread, meat and greens; another for charcoal; and the other to ſweep my dirt in; and a wooden ſpoon: but I had no knife nor fork, no table, and nothing to ſit upon, but ſome boards that were faſtened in the wall, upon which my bed was placed. The gaol-keeper ſhewed me how I muſt manage my allowance; he parted my meat in three parts, and told me it muſt ſerve me three days, and then I ſhould have more. Then he ſhewed me how to light my fire, and told me that I muſt be ingenious, and learn to dreſs my victuals nice, and to make the meat ſavoury. I thanked him very kindly for ſhewing me, and away he went.

I thought

I thought it very hard to be reduced to such short allowance, having before lived in plenty. I dressed the third part of my meat, with some kidney-beans, as well as I could; and though I was in great pain from the fall I had received, I eat my meat, and could have eaten more if I had it. That done, I went to bed. In the afternoon, the gaol-keeper came to see me. I told him I had a great pain in my back. He told me, I should have a doctor, which I had the next morning; who ordered me to be blooded, which was done accordingly. He gave me some oil to anoint my back; but I could not anoint it myself, so that I made no use of it, but to burn. The doctor was two or three times with me: and I kept my bed three or four days; during which time they brought me my victuals ready dressed; but it was three months before the pain of my back was quite gone.

That day sevennight, that I was put into the Inquisition, the gaol-keeper bid me to get myself clean, for I must go to audience. I, not knowing what he meant, desired him to repeat what he had said; and so he did. The word audience surprising me, I asked him who I must go before? He replied, You must go before the lords of the holy tribunal, to be examined. I told him it was very well; and desired him to send for a barber to shave me. But he answered, there were no barbers allowed but three times a year. I went along with him, and he would hardly allow me to take my perriwig on my head. Coming into a room, I found two men, one sitting between two crucifixes, and the other at his left hand, with pen, ink and paper before him. He was the secretary, and a young man. My lord was an old man, of about sixty years of age, looked like a lean jesuit, and was the chief of the three lords inquisitors. He bid me sit down upon a little stool that was there on purpose, which fronted him; so that there was a table between him and me, and a crucifix in the middle

middle of it that fronted me. And thus he began to ſpeak to me with a great deal of gravity, and I heard him with a heavy heart, and a very uneaſy mind.

Inquiſitor. What was you brought here for? How came you here? Can you ſpeak Spaniſh? *Martin.* My lord, I don't know what I was brought here for. I can ſpeak Spaniſh, but not ſo well as Engliſh or French. If you pleaſe to ſend for an Iriſh, or a French prieſt, I ſhould be glad; for I am afraid that I have not Spaniſh enough to anſwer your lordſhip in ſome things that you may demand of me. *Inq.* I find you ſpeak Spaniſh enough. What have you done? What is your name? What countryman are you? What religion are you of? *Mart.* My lord, I don't know what I have done. My name is Iſaac Martin. I am an Engliſhman, and a proteſtant. *Inq.* Will you take an oath that you will anſwer the truth to what ſhall be demanded of you? *Mart.* Yes, my Lord, I will. *Inq.* Well, put your hand upon that crucifix, and ſwear by the croſs. *Mart.* My lord, we ſwear upon ſcripture. *Inq.* It is no matter for ſcripture; put your hand upon the croſs. [I put my hand upon the croſs, and thus he begun.] You muſt tell me what your father and mother's names were, and what their fathers and mother's names were, what brothers and ſiſters they had, and what brothers and ſiſters you have, where they were born, and what buſineſs they followed, or follow? [To which I anſwered to the beſt of my knowlege; too long to be here inſerted.] You ſay you are an Engliſhman. We have great belief in them; they are generally people that ſpeak the truth; I hope you will. *Mart.* My lord, I don't know that I have done any thing that I ſhould be afraid of. Your lordſhip has given me my oath; and if you had not, I ſhould have told the truth. *Inq.* It is very well, Iſaac. [Then he begins to aſk about my wife's relations, as he had about mine; and what name my wife and children had; to which I anſwered directly.]

Where

Where was you born, Iſaac, and in what pariſh? *Mart.* My lord, I and my family were all born at London, but in different pariſhes. *Inq.* Are you a ſcholar? Have you ſtudied Latin? *Mart.* No, my lord, I have had but a common education. *Inq.* What do you call a common education in your country? You have been at ſchool; what did you learn there? *Mart.* My lord, I learn'd to read, to write, and to caſt accompts; that is what we call a common education. *Inq.* What ſect are you of? For in England you have ſeveral religions, as you call them. *Mart.* My lord, there are different opinions in England, in matters of religion. I am of that which is called the church of England; and ſo were my father and mother. *Inq.* Was you baptized? *Mart.* Yes, my lord, I hope I am a Chriſtian. *Inq.* How are you baptiz'd in England? *Mart.* We are baptiz'd in the name of the Father, and of the Son, and of the Holy Ghoſt. *Inq.* Do you take the ſacrament in your religion? *Mart.* Yes, my lord. *Inq.* How do you take it? *Mart.* My lord, we take bread and wine, as our Saviour gave to his apoſtles. *Inq.* Do you confeſs your ſins to your clergy, as we do in the church of Rome? *Mart.* No, my lord, we confeſs them only to God Almighty. *Inq.* Do you know the Lord's prayer, the Belief, and the Ten commandments? *Mart.* Yes, my lord, and will give you an account of my religion, if you pleaſe, and prove to you, that I am a Chriſtian, though I have been called a Jew, and a heretic. *Inq.* What do you believe in your religion? *Mart.* My lord, we believe the ſame creed that you have. *Inq.* Have you any biſhops in your religion? Have you been confirmed? *Mart.* My lord, we have archbiſhops, and biſhops; but I don't remember whether I have been confirm'd. *Inq.* Iſaac, you have been brought up in the dark, it is a pity; but you may enlighten yourſelf if you will. *Mart.* My lord, I hope I have light enough to ſave myſelf, if I live according to it. [His diſcourſe being very long, and

I very much troubled in mind, the tears came into my eyes; which he perceiving, ſpoke thus to me, very ſmoothly.] *Inq.* Don't cry, nor don't be afraid; there is no body put to death here, nor no harm done to any body; I hope your caſe is not ſo bad but it may be remedied. You are among Chriſtians, and not among Turks. *Mart.* My lord, I know very well that I am amongſt Chriſtians; and that the laws of Chriſt are merciful: but I have been uſed as if I had committed murder. *Inq.* Well, have patience, you ſhall have juſtice done you; you muſt think of what you have done, or ſaid, during the time that you lived at Malaga, and confeſs it; for that is the only way to get out of your troubles. But let us continue our examination. To be ſure, you was not brought here for nothing, was you? *Mart.* My lord, I don't know what I was brought here for. *Inq.* You muſt think of that, and you muſt tell me how old you are; and, from as far as you can remember, the life that you have led, what company you have kept, what buſineſs you have followed, what countries you have travelled in, and what languages you can ſpeak? *Mart.* I have been a traveller this many years, and have made ſeveral trading voyages; ſometimes in one country, and ſometimes in another; and can't remember how long I have lived in every place, but I will tell you as well as I can. *Inq.* It is very well, Iſaac, tell the truth. [After I had told him, to the beſt of my knowlege, he ſaid,] It is very well, Iſaac; you have been a great traveller; you have been wild in your time. *Mart.* Yes, my lord, too wild; for if I had ſtayed at home, as I ought to have done, I ſhould not be in this miſery as I am. *Inq.* In your religion, do you believe in the virgin Mary, the mother of God, and in the ſaints? Don't you worſhip them? *Mart.* My lord, we believe that the virgin Mary is the mother of Jeſus Chriſt carnally; and believe ſhe and the ſaints are happy; but we don't worſhip them. *Inq.* What! Don't you wor-

ſhip the mother of God, and the ſaints, that are always praying for us? *Mart.* No, my lord, we worſhip only one God in three perſons, and nothing elſe. *Inq.* [He ſpeaks to the ſecretary.] It is pity that he has been brought up in hereſy; he talketh pretty well. [Then he makes a long diſcourſe to me, repreſenting to me,] What a pity it is, that England has left the true faith, and has embraced hereſy; that formerly produced a great many ſaints; but now it produced nothing but ſchiſms and hereſies: that our biſhops and clergymen were a ſtrange ſort of people, to marry as they did; [and thus he ran on a long while: to which I anſwered,] That I believed England produced as many good men as ever it did; [but he bid me hold my tongue; and told me,] I knew nothing of thoſe affairs; bid me think of what I had done, or ſaid, during my living at Malaga, that I ſhould have time to think of it, and to think upon what he had told; bid me go to my dungeon, and he would ſend for me another time. [To which I ſaid:] *Mart.* My lord, I hope that your lordſhip will conſider that I have a family; and I beg that your lordſhip will diſpatch me as ſoon as poſſible. *Inq.* I will do all that I can to diſpatch you; go and think upon what you have done or ſaid; I hope your caſe is not very bad, and can be remedied, if you think upon what I have ſaid to you. [It was a long audience, for it laſted an hour and a half.]

When I came to my dungeon, I reflected upon what had happened to me during my living at Malaga, and upon what my lord had ſaid to me. I found by his diſcourſe that he was very well informed what countryman I was, what family I had, what their names were, what religion I was of, where I had travelled, and what languages I could ſpeak. As the gaol-keeper came mornings and nights to light my lamp, I deſired him to tell me what he thought of my caſe, and how I muſt behave myſelf at audience. I made as much a friend of him as I could, in order to learn

learn ſomething of the ways practiſed in the Inquiſition. But they are ſworn to keep them ſecret; ſo that I could not learn much of him. He told me, that I was there for the good of my ſoul; that the lords of the Inquiſition were very merciful; that I muſt not be afraid; that there was no body put to death there, nor no harm done to any body: that the lords of the Inquiſition demanded only a true confeſſion; that he believed my caſe was but a ſmall matter, that I could remedy eaſily; and adviſed me, as a friend, not to contradict them, let them ſay what they pleaſed, for they were holy, juſt men.

I thanked him for his advice; but found that my lord and he were both liars, in telling me that I had no occaſion to fear, and that there was no harm done to any body there; for I knew, that in the holy office of the Inquiſition (as they call them) they torture people; they whip them; they ſend them to the gallies; and they burn them alive, without any body's daring to find fault, though it ſhould happen to their own relations; upon pain of being put there themſelves, if the Inquiſition ſhould hear of it: for they pretend to be as infallible as the pope in their way of juſtice; and that whatever they do is juſt; and the king himſelf has nothing to do with them; for they are above him, and he himſelf ſubject to the Inquiſition.

A week after, I was called to audience, and coming into the room, my lord began thus: Well, Iſaac, how do you? Do you remember what you have done or ſaid whilſt you lived at Malaga? Have you reflected upon what I ſaid to you? *Mart.* Yes, my lord; but I can't remember every thing that has happened in four years time. *Inq.* Well, let us hear what you have remembered. *Mart.* My lord, during my living at Malaga, I was attacked and inſulted ſeveral times about my religion. I hope your lordſhip allows, that an honeſt man ought to defend his religion. *Inq.* Yes, Iſaac, he may defend it.

Mart. My lord, it is what I have done, and the ſame liberty have the Spaniards in my country; for if a biſhop ſhould attack them in matters of religion, they have the liberty to defend themſelves. *Inq.* How long have you been married? Was your wife a widow, or a maid, when you married her? *Mart.* My lord, ſhe was a widow, and had two children; and I have been married about ſeven years with her; [which he knew as well as I; but was always ſifting me, and hardly ever looked in my face.] *Inq.* What quarrels have you had with people? Do you remember their names? If you do, name them. *Mart.* I named four or five that I had words with. *Inq.* You think that thoſe people are your enemies; tell me, what reaſon you have to think ſo? *Mart.* My lord, at my firſt arrival at Malaga, three Iriſhmen went to the biſhops court, to acquaint them that I was a Jew; they hardly knew my name, nor what religion I was of. Your lordſhip has heard of it, I ſuppoſe; all the time that I lived at Malaga, they, upon divers occaſions, ſhewed themſelves my enemies. My friends oftentimes told me that they ſpoke ill of me behind my back; ſometimes ſaying that I was a Jew, and ſometimes that I was a heretic; and that they would play me a trick one day, that I ſhould not carry much money along with me, if I left the place; and I find, my lord, that they have accompliſhed their deſign. *Inq.* Have you had no words about religion? Have not you blaſphemed againſt our holy faith? *Mart.* No, my lord, I am a better bred man than that. My religion does not permit any ſuch things. It is true, that I have had high words about religion, when I have been attacked; but not to blaſpheme your religion. *Inq.* Well, but what is the reaſon that you have ſo many enemies? Can you tell? *Mart.* I know no other reaſon, my lord, but that I am an Engliſh proteſtant, and had better buſineſs than they had, which cauſed them to envy me ever ſince

I have lived at Malaga. [He ſpeaks to the ſecretary, and tells him, that there is ſome likelihood in what I ſaid; but it could be remedied.] *Inq.* Well, but Iſaac, have you no inclination to be a good Chriſtian, and to be in the right way of ſalvation? You are a man of age, and of reaſon, and have a family; it is time to think of your ſoul. *Mart.* My lord, I hope God will ſave me in the religion that I have been brought up in. I have no inclination to change my religion. Jeſus Chriſt allows of no perſecution. I hope, my lord, there is none here. *Inq.* No, Iſaac, it is all voluntary. I would have you think upon it for the good of your ſoul, and of your family. Don't you believe in the holy father the pope, that he is infallible, and that he can abſolve people from their ſins? *Mart.* No, my lord, I believe that he is no more than another biſhop; and can abſolve no more than another clergyman can do. *Inq.* Don't you believe in purgatory? *Mart.* No, my lord, I believe in no ſuch thing. *Inq.* What! don't you believe that there is a place called purgatory, where the ſouls of thoſe that die are retained to be purified before they can go to heaven? *Mart.* No, my lord, I believe that the blood of Chriſt is ſufficient to cleanſe us from our iniquities. *Inq.* Poor man! you have been brought up in hereſy and ignorance from your youthful days. I am ſorry for you; you will find yourſelf miſtaken when it is too late; you have time to conſider upon it, and I would adviſe you to do it for your own good. Can you think of any thing elſe that you have done that they have ſent you here for? *Mart.* No, my lord. I have had ſome few words with people; but I believe it is inconſiſtent with this affair. *Inq.* What words had you with the Spaniards at Malaga? *Mart.* My lord, at firſt, ſeveral deſired me to ſpeak the lingua for them, to help them to ſell their goods to ſhips that came to load there, and I did; but there came ſo many that I could not do buſineſs for myſelf, ſo that I deſired them to excuſe me, and

to take some body else: but they still importuned me so, that I was obliged to tell them that I would trouble my head no more about their business, and that I had business enough of my own to mind: at which they would sometimes fall into a passion, and generally reflect upon my religion, which I could not bear at all times, so that we sometimes quarrelled very much. *Inq.* Very well, Isaac. Have you any thing else to say relating to your affair? *Mart.* My lord, I don't know what to say. *Inq.* Well, go to your dungeon, and think upon what you have done; for it will be a great help to your releasement. I will do you what service I can; but you must do what you can to serve yourself, and think upon what I have said to you.

I was called to audience three different times more about the same subject; and he, still admonishing me to change my religion, gave me to understand, though he did not speak downright, that it was the only way to get out of my troubles, which made me very uneasy in my mind, seeing what he aimed at.

You must know, that the secretary writes in short hand what I answered to his demands.

A visit of one of the lords Inquisitors, Don Petro Leonor.

Don Fernando, the head gaol-keeper, one morning, told me, that I must get my dungeon very clean, put every thing under the bed, and dress myself as well as I could; gave me some aniseed to throw in the fire, when I should hear him come again, with one of the lords of the Inquisition, who was to come to see me. Some time after, he came, and I threw the aniseed in the fire, to take away the stink of the dungeon. His lordship's name was Don Petro Leonor. He was the second inquisitor, and thus he began to speak to me, as if he had never heard talk of me.

Inq.

Inq. How do you? What is your name? *Mart.* My lord, my name is Iſaac Martin. *Inq.* Well, is the gaol-keeper civil to you? Do you want for any thing? Have you your allowance? *Mart.* My lord, the gaol-keeper is very civil, and I believe that he allows me what is allowed; but if I had more I could eat it. [He ſpeaks to the gaol-keeper, and aſks him if he gave me my allowance; the gaol-keeper anſwers, that he did.] *Inq.* Well, then you have enough, [ſaid he to me.] *Mart.* My lord, it is not that which troubles me, it is my being detained here. I can live upon the allowance, though it is ſhort. *Inq.* Well, can I ſerve you in any thing? The ſecretary ſhall write it down. What have you to ſay? Tell me *Mart.* My lord, I have nothing to ſay but what I have ſaid. [You muſt know that there is always a ſecretary with them, who carries pen, ink and paper.] *Inq.* Hark ye, you have been brought up in hereſy; it is a pity. You were all good people and good Chriſtians in England till Henry the eighth came; and that was your firſt loſs. Then came queen Elizabeth, and ſhe was a very wicked woman, that every body knows; and here of late, you have had one, that you call king William; he had no religion; what he aimed at was to get the crown, and ſo you have been led away. [And thus he run on a long while.] *Mart.* My lord, I believe that king William lived and died as a good proteſtant Chriſtian; and he received the ſacrament from one of our biſhops a little before he died. *Inq.* I am very well aſſured that he had no religion, for I read it in a French book; and as for your biſhops and clergymen, they are a ſtrange ſort of men to marry and live ſuch lives as they do. *Mart.* My lord, I believe they live very well. *Inq.* Hold your tongue, you know no better; you are here for the good of your ſoul. Now is a very good time for you to renounce that hereſy which you have been brought up in, and to become a good Chriſtian, as your forefathers were. You have time to think of it; there

is nothing to disturb you. Do you say your prayers sometimes? *Mart.* Yes, my lord, I say my prayers. *Inq.* Very well; you must pray to God to enlighten you in the true faith of the church of Rome, without which no man can be saved. It has been said that you are a Jew, but I don't believe it, though you look something like one; but it does not go by looks always. It may be some of your relations formerly were Jews. *Mart.* My lord, I never heard that any of my relations were Jews; as for my looks at present, I believe they are like a Jew's or a Turk's. [Durst I to have spoken, I had told him that he looked like one, for his lordship had a tallow wainscotted look.] *Inq.* Well, think what I have said to you for the good of your soul; and don't be hardened in your opinion, but believe what I say is for your good. You Englishmen mind eating and drinking, and your pleasures, more than religion. And so he went away, and glad was I to be rid of his visit.

Some days after Don Fernando told me I must go to the audience. Coming into the room, my lord begun to speak to me thus.

Inq. Well, Isaac, have you any thing now to tell me relating to your affair? *Mart.* No, my lord, unless I tell you the same thing over again, and I believe it will not signify any thing. *Inq.* What, then you have nothing else to say, Isaac? *Mart.* No, my lord, I have nothing to say. [He rings a bell to call the gaol-keeper, and bids him call another secretary, which came with some writings in his hand, makes me sign what I had said in my examination; and orders the secretary to read aloud the papers that he had in his hand, which were my accusations. After that he spoke to me thus.] *Inq.* Well, what have you to say for yourself? You have heard what you are accused of? *Mart.* My lord, there are some accusations that are true, and some are false. *Inq.* Can you answer to them all? *Mart.* Yes, my lord, one after another. *Inq.* So you shall; but you must take your oath that you will answer true, to the best of your

your remembrance. *Mart.* My lord, I will. [After he had given me my oath as before, he ſaid.] *Inq.* Do you think that you know any of thoſe people that have ſent their accuſations againſt you? *Mart.* My lord, I do know a great many, if not all. I wiſh your lordſhip would ſend for them, that I may ſee them face to face. *Inq.* There is no ſuch thing practiſed here; don't be haſty; anſwer juſt, and declare the truth. *Mart.* So I will, my lord.

1. Accuſation. That at your firſt coming to Malaga, you went and ſcolded at the ſchool-maſter for teaching your children the Chriſtian doctrine: telling him that you will teach them your religion; and that you ſent them to ſchool to learn to read and to write, and not religion.

Mart. My lord, I confeſs the truth. I hope your lordſhip requires nothing elſe. I did go to the ſchool-maſter, and told him, that I ſent my children to learn to read and write, and not to learn prayers; that I would have them brought up in my religion, and would teach them how to pray; but I did not ſcold at him. I believe, my lord, I have the liberty to bring up my children in my own faith, without being called to an account for it. *Inq.* No, ſince you live in a Chriſtian country, you muſt let your children be brought up in the Chriſtian faith. [Bid me hold my tongue; and bid the ſecretary write down what I had ſaid, and that I was guilty in ſo doing.]

2. Acc. That at divers times it was remarked, that I did not pull my hat off, nor pay any homage to images, but turned my back to them.

Mart. My lord, in my religion we pay no reſpect to graven images. I profeſs myſelf to be a proteſtant, and it is againſt my conſcience to bow to any; and am not obliged by articles of peace ſo to do. I believe your lordſhip knows what the word proteſtant means. *Inq.* You live in a country where people do ſo; and it gives ill examples if you don't do as the reſt. Whether you believe it is proper or not, to do, you muſt do it. *Mart.* My lord, conſider that I am an Engliſh

liſh proteſtant, and that I have not the liberty of conſcience, if I am obliged ſo to do. [He bids the ſecretary write down what I have ſaid.]

3. Acc. You have ſaid, walking in your room with an Engliſh captain, a heretic like yourſelf, that purgatory was but an invention of the church of Rome to get money; for there was one that could ſpeak the language that heard you ſay ſo.

Mart. My lord, I can't remember every thing that I have ſaid during four years time. It may be that I have ſaid ſuch a thing; but if I did, it was not to a Roman catholic. If there was one in the room that heard me ſay ſo he muſt be an Iriſhman, who was not very welcome there; for they come more to ſpy than for any thing elſe. *Inq.* Do you think that you know his name? *Mart.* Yes, my lord, I believe his name is R. M. *Inq.* But how came you to ſay ſuch things in theſe countries? *Mart.* My lord, my religion admits of no purgatory, as I told you before, and being in my own houſe, amongſt people of my own religion, not minding that Iriſhman, I believe I did ſay ſo. *Inq.* Are you not ſorry for having ſaid ſo? *Mart.* My lord, if I have ſaid amiſs, I beg your lordſhip's pardon. *Inq.* To be ſure, you ought not to ſpeak ſo in theſe countries. Write down ſecretary, that the heretic begs pardon to the third accuſation.

4. Acc. That going along with a perſon, he pulled his hat off to a crucifix; and you aſked him for what reaſon he pulled off his hat? He told you, to the crucifix; and you anſwered him, we have no ſuch thing in our country, and went away without pulling off your hat.

Mart. My lord, I remember the time very well, it is very true. I never pulled off my hat to a crucifix, unleſs they are carried in proceſſion, and then I uſed to pull it off; but not in reſpect to the image, but to cauſe no ſcandal. *Inq.* Don't you find yourſelf in a fault for ſo doing? For if every body ſhould do ſo, the Chriſtian religion would fall and come to nothing. *Mart.* My lord, if I was a Roman, or, if by articles

of

of peace between my king and the king of Spain, there were ſuch things mentioned, that Engliſh proteſtants were obliged to pay homage to all the crucifixes, images and ſaints; I ſhould reckon myſelf guilty; but as there is no ſuch thing, I reckon myſelf no ways guilty, and deſire your lordſhip to try me by the articles of peace, that I may know whether I am guilty or not.

5. Acc. That you have ſpoken ſeveral times againſt the church of Rome, diſputing of religion, and had been admoniſhed ſeveral times to embrace our holy faith, without which no man can be ſaved; but you never would give ear to it.

Mart. My lord, at my firſt arrival in the Inquiſition, you granted me, that a man might defend his religion; it is what I have done. As for being admoniſhed to change it, it has happened very often; but I have no inclination to change. *Inq.* Could not you defend your religion without ſpeaking againſt the church of Rome? *Mart.* My lord, I can't tell how to do that; for in diſputing, as people ſpoke againſt my religion I ſpoke againſt theirs, and gave proof of ſcripture for what I ſaid. *Inq.* Hold your tongue with your ſcripture; there are other things beſide ſcripture that you muſt believe that are revealed to the church. You are in the wrong; you muſt take care what you ſay in theſe countries. It was for the good of your ſoul that you were admoniſhed; and I would have you conſider of it at preſent, for your own good.

6. Acc. That being aboard an Engliſh ſhip with your wife, and others in company, a certain perſon, of the female ſex, was admoniſhing your wife to be a good Chriſtian, and to change her religion; and you bid her hold her tongue and mind her own religion, and not trouble herſelf to make converts; and you ſcolded at her very much. It was on a Friday, and you eat meat. Do you remember that, Iſaac?

Mart. Yes, my lord, we were very merry drinking of Florence and punch, and that woman was always talking

ing of religion to my wife, though she hardly knew what she said, and at best knew but little of the matter. I desired her to be quiet, and told her we did not come abroad to talk of religion, but to be merry; which she, continuing to talk of, made us all very uneasy, so that I bid her hold her tongue, and mind her own religion; and so we quarrelled. As for eating meat of a Friday, I generally do, and so did she, though she is a Roman catholic. *Inq.* You are in the wrong; that woman gave good advice to your wife, and might have converted her if it had not been for you; but I suppose that you don't care that she should be a Christian; you will have her remain as she is. *Mart.* My lord, I hope she is a Christian already, and has no mind to change her religion. *Inq.* If it was not for you your family would be all good Christians, but you hinder them. Write down, secretary, what the heretic says.

7. Acc. That being in company with some English heretic captains at a church, there were some people kneeling and praying to the image of the virgin Mary, and the captains asked you if they prayed to the image, to which you answered, Yes; that they were brought up in that way of worshipping from their infancy, and that they knew no better, being brought up in ignorance.

Mart. My lord, I have been divers times walking with captains; I don't remember this particular time; it may be that some body heard me say so; but I am sure I spoke English, and it must be an Irishman that heard me say so. *Inq.* You think that no body understands what you say; but you are mistaken, and people hearing you talk so, may believe that they are brought up in ignorance, and not in the right way. *Mart.* My lord, I did not say it designedly to make them believe so, neither did I know that any body understood me, but those captains that are of the same religion as I am; if I have said amiss, I beg your lordship's pardon. It

was

was through ignorance, not knowing that ſuch things might not be ſaid in theſe countries. *Inq.* You have more malice than ignorance in what you ſay. You know too much of what you ſhould not know, and you won't know what you ſhould know. Do you beg pardon of this holy tribunal for having ſaid ſo? *Mart.* Yes, my lord, if I have ſaid amiſs. [He ſpeaks to the ſecretary, ſhaking his head, Write down what the heretic ſays; I wiſh begging pardon may do.]

8. Acc. That being a walking with ſeveral merchants, the holy hoſt paſſed by, they all pulled off their hats, and ſome kneeled down, but you did not ſo much as pull your hat off, which cauſed a great ſcandal; inſomuch, that ſome people had a mind to ſtab you, for ſeeing you ſo irreverent in a Chriſtian country.

Mart. My lord, it is falſe. I have lived ſeveral years in Roman countries, and know that by articles of peace I am obliged to have my hat off; and during my living at Malaga I always took care to cauſe no ſcandal. But for bowing or kneeling I did not, nor am obliged to it, for it is againſt our religion. As for people ſtabbing me, I have run thoſe hazards many a time upon the account of my religion. *Inq.* But theſe people would not accuſe you if it was not true. *Mart.* My lord, they accuſe me of being a Jew, muſt that be true? I wiſh your lordſhip would let me ſee my accuſers; for whilſt I am here, they may accuſe me of murder, and I muſt anſwer to a thing that I know nothing of. I don't underſtand this way of juſtice; let the ſecretary write down what you pleaſe. *Inq.* Don't you be in a paſſion, Iſaac. *Mart.* My lord, it is very hard to be accuſed of things that one knows nothing of. In other courts one ſees their accuſers. I don't underſtand this way of juſtice, my lord. It ſignifies nothing to me to make any defence; let your ſecretary write what you pleaſe. *Inq.* I believe you don't underſtand this juſtice; but you deny the accuſation, don't you? *Mart.* Yes, my lord, I do, for it is falſe.

9. Acc.

9. Acc. You have been threatened divers times with the pope's authority in these countries; and you have said that you did not value him, and that he had no authority over you.

Mart. My lord, it is true, I have said so. *Inq.* How came you to say so? Don't you value the holy father, which is God on earth? *Mart.* My lord, talking with some people, which were very troublesome about religion, they have threatened me with the pope's authority; and being an English protestant, not belonging to the church of Rome, I thought that he had nothing to do with me. *Inq.* What! Then you value no body. *Mart.* I beg your lordship's pardon. I value all mankind as being fellow-creatures. I value the pope as bishop of Rome, but not for what authority he has over me, for I believe he has none. *Inq.* You are mistaken, Isaac. Who is the head of your church? *Mart.* My lord, I see to my sorrow that I was mistaken. Christ Jesus is the head of our church. *Inq.* What! Then you allow no head upon earth? *Mart.* No, my lord. *Inq.* Hold your tongue, you are an unbeliever; he is God upon earth.

10. Acc. That being a walking with some captains of ships, there was a procession going by, and you bid them to retire, and not to mind it, though it was their design to see it, but you hindered them out of disrespect to it.

Mart. My lord, processions are very frequent in Malaga. I have oftentimes been in company with captains that never were in Roman countries, and they not knowing that people went there for devotion, would laugh, and some would not pull their hats off; so that I often bid them retire, to cause no scandal; I hope there is no harm in that, my lord. *Inq.* Have you no respect for our processions? *Mart.* My lord, living in a Roman country, that I might cause no scandal, I used to pull off my hat, but not in respect to the images that were there.

11. Acc.

11. Acc. That the proceſſion went by, and all the people kneeled down, and worſhipped, and you ſtood with your hat on and took no notice of it, which cauſed a great ſcandal.

Mart. My lord, I remember nothing of the accuſation, but I believe it is falſe; and if I did not pull my hat off, it was becauſe the hoſt was not there: but for kneeling or bowing, as I told your lordſhip before, I never do. Your lordſhip tries me as if I was a Roman; I am a proteſtant. I gave a ſmall account of my religion to your lordſhip at my firſt coming; if I was a Roman I ſhould be guilty. *Inq.* Well, but though you have the liberty to live in theſe Chriſtian countries, you have not the liberty to do what you pleaſe. *Mart.* My lord, I hope that Engliſh proteſtants have liberty of conſcience in theſe countries, by articles of peace, or elſe they would not live here. The Spaniards are not moleſted in England upon the account of their religion. *Inq.* You ought to conform yourſelf to the country that you live in.

12. Acc. That being in your houſe, an Engliſh captain ſpeaking to you, aſked you if you was a Jew, and you fell a laughing, and ſaid, that you did not value what ſuch ſcandalous people ſaid; that you was ready to give an account of your religion.

Mart. It is true, my lord, I little valued what ſuch ſcandalous people ſaid, and was always ready to give an account of my faith; and little thought I ſhould be ſent here to be examined, to know whether I was a Jew or no; there are clergymen enough at Malaga. *Inq.* This is the propereſt place to be examined, and it is no laughing matter in this country to bear the name of a Jew. *Mart.* My lord, before I came to Malaga I had lived in ſeveral parts of Spain and Portugal. I knew that Jews are not allowed to live in thoſe countries, and are burnt if they don't change their religion, if taken up by the Inquiſition. Had I been a Jew I ſhould not come here to live with a wife and four children to run theſe hazards. I believe

believe your lordſhip knows very well that I am no Jew.

Inq. Your name is Iſaac, and your ſon's name is Abraham, and you ſay that you are no Jew! *Mart.* Thoſe names ſignify nothing, my lord. I thank God I am a good Chriſtian, and hope to have a ſhare in the merit of that precious blood that Chriſt has ſhed upon the croſs, for the redemption of mankind, and hope to die in the ſame faith.

13. Acc. That you never gave any thing to thoſe that beg for the ſouls that are in purgatory, but huffed them, ſending them to the devil.

Mart. My lord, it is true, but he does not mention the reaſon why I did ſo. *Inq.* Well, let us hear; but ſpeak the truth; how was it? *Mart.* My lord, the perſon that comes to beg, knows me very well to be a proteſtant; he comes generally every night at my door. I often deſired of him to excuſe me; that I gave no alms for the ſouls that are in purgatory; but the more I excuſed myſelf the more he inſiſted; inſomuch that he called me heretic dog, telling me that I was damn'd, and ſhould go to the devil. I refrained as much as I could ſpeaking to him; but at laſt gave him as good as he brought. I allow myſelf that I was to blame in putting myſelf in a paſſion with ſuch a man; but one is not maſter of one's ſelf at all times; and though I lived in a Roman country, I don't think that I am obliged to take all the abuſes that I have received upon the account of my religion. I have given ſometimes alms to people that aſked me in a civil way, but not to pray for ſouls departed. *Inq.* What! Then you don't believe there is a purgatory? *Mart.* No, my lord, I don't believe there is any ſuch thing. *Inq.* Have you declared the truth? *Mart.* Yes, my lord. *Inq.* Well, hold your tongue, ſay no more.

14. Acc. That people being in company, have heard you ſay that you feared no juſtice; and they aſked you if you did not fear the Inquiſition, and you anſwered, No; that you were no Jew nor Roman catholic,

Catholic, that you was an Engliſh Proteſtant; and that the inquiſition had nothing to do with you. *Mart.* My lord, I have oftentimes ſaid ſo. *Inq.* What, are you under no laws, becauſe you are an Engliſhman? *Mart.* My lord, an honeſt man fears no juſtice. I know, that let me live where I will, I am ſubject to the civil laws of the country; but I did not believe the eccleſiaſtical law, as I ſuppoſe you call this, had any power over Engliſh Proteſtants. *Inq.* You think, that becauſe you are an Engliſh Proteſtant, you may ſay or do what you pleaſe. This is a country where people muſt take a great deal of care what they ſay. *Mart.* My lord, I lived ſuch a life at Malaga, that I feared no juſtice; if I have ſaid amiſs, I beg your Lordſhip's pardon. *Inq.* Do you beg pardon of the holy office, for what you have ſaid? *Mart.* My lord, if I have ſaid amiſs, I beg pardon. *Inq.* Secretary, write down that the heretic begs pardon to that accuſation; I wiſh it may do.

15th Acc. That you have had Jews in your houſe, without giving notice to the commiſſioner of the Inquiſition, that they might be taken up, and proſecuted according to the laws of the country. How durſt you to do ſuch things? Do you remember any ſuch things?

Mart. Yes, My Lord, I do very well. *Inq.* Let us hear what you have to ſay for yourſelf? *Mart.* My Lord, there came a ſhip bound for Leghorn, that had a paſſenger that came to my houſe. He ſpoke very good Spaniſh; and I believe, by his looks, he was a Jew. He ſtayed with his captain about two hours at my houſe. I never ſaw him before nor ſince; he might be a Chriſtian, for what I knew; but being bound for Leghorn, and ſpeaking good Spaniſh, I thought he was a Jew. That is all that I know of the man. God knows what religion he was of. *Inq.* Do you know the perſon that has ſent his accuſation againſt you? *Mart.* Yes, my lord, his name is A. H. a man of a ſorry character.

16th Acc. That it is confirmed by several people, that the said heretic, Isaac Martin, during his living at Malaga, has, at divers times, shown himself very disaffected against the holy faith of the church of Rome, and has hindered some people from embracing it; and, had it not been for the sake of his family, he had been murdered long ago; and we recommend him to your holy office, as a dangerous and pernicious man against the holy faith of the church of Rome, and as one of its greatest enemies; and a great many report, that he is a Jew. We desire your holy tribunal will examine him, with a great deal of strictness, according to the custom of your holy office; and give him such chastisement as your lordships shall think fit, as well in body, as in chattels.

Inq. Well, what have you to say for yourself? See what a character people give you? Sure, you are a very wicked man! *Mart.* My lord, I suppose these are very good Christians that give me this character! God knows best what to do with them. There is none of them that can say, that I have wronged any body at Malaga. I have always professed myself to be a Protestant; and for that reason, and no other, I have been brought here. I hope God will enable me to go through these afflictions. I am very well assured, that your lordship knows that I am no Jew. As for what character they give me, God knows best whether I deserve it or no. I have answered, to your examination, the truth, to the best of my remembrance; and I believe your lordship knows it to be so; and knows, that those people which informed against me, are but people of a very indifferent character, who have always envied me, ever since I lived at Malaga. *Inq.* Most of your accusers are your countrymen. Sure, they would not speak against you, if it was not so! *Mart.* My lord, those whom you reckon my countrymen, are the worst enemies I have. I deny them for countrymen. They are Irish. It is true that Ireland belongs to the crown

crown of England; but these people have deserted from our army, and are enemies to my religion, king, and country, and the worst that an English Protestant can have abroad. I wonder, my lord, that there is never a merchant, or a man of any good repute, that has declared any thing against me. *Inq.* Hold your tongue. Do you think that I will believe all you say? To be sure, you have been a very wicked man, by what is mentioned here; and you deny a great many things, and are so malicious, that you give what turn you please to things. I have heard of you four years ago. You are a sly man. But we have tortures to make people speak the truth, if they do not. *Mart.* My lord, you may do what you please with me. I cannot help myself. Your lordship knows that I have declared the truth. *Inq.* You shall have a lawyer to defend your cause; but I believe it is very bad. [The lawyer is called in; my lord tells him that I am a strong heretic; that he has examined me; that I deny a great many things of which I am accused. He bids him write to Malaga, to know what they say of me: tells him that my case is very bad, but might be remedied; but I would not.] Go, you are guilty. You may repent of what you have said, if you do not take care. Sign these papers, which is what you confess. [The lawyer said yea, and nay, to what my lord said, and spoke not a word to me, nor I to him; so I went away to my dungeon.

Don Fernando had oftentimes told me, that if I would go to audience, I might, if I desired it. Finding that I was a fortnight without being called, I told him, that I desired audience; which was granted me two or three days afterwards. Coming into the room, my Lord begun thus.

Inq. Well, Isaac, What have you to say in your defence? You have demanded audience. *Mart.* My lord, I have nothing to say, but what I have said already. I come to beg the favour of your lordship to

diſpatch me. I believe you have done examining of me. I remember, that they deſired your lordſhip to chaſtiſe me in body and wealth. I believe that my body has been chaſtiſed enough, in ſuffering what I have ſuffered; and to be locked up in a dark dungeon, by myſelf, where I am uſed worſe than a dog. As for what wealth God has given me, your lordſhip is welcome to it. If I am ſuch a bad man, as people report, fetter me, and ſend me, with my family, aboard any ſhip; let her be bound where ſhe will, God will provide for us. *Inq.* Hold, hold, Iſaac, things are not done ſo ſoon as you think for. You have broken the articles of peace, by your own confeſſion. *Mart.* My lord, I am very ſorry if I have. I deſire your lordſhip would ſhew them to me; that I may know in what I am guilty. *Inq.* I have them. You ſhall ſee them another time. There is a great deal to be ſaid in your affair. Have you any thing elſe to ſay? *Mart.* No, My lord, I deſire to be tried by them. You was pleaſed to tell me, that you would quickly diſpatch me. *Inq.* Go, go to your dungeon, and think upon what you have done.

When I came to my dungeon, I was reſolved to aſk for no more audience; and wondered that ſuch a man, who ſits upon a throne betwixt two crucifixes, attributing to himſelf holineſs and infallibility, ſhould tell me ſo many lies; and found that there was no way of redemption, but by praying to God, to give me ſtrength to overcome the miſeries that I was in, and in his mercy, to deliver me from their hands.

Some days after, Don Joſeph Equarez, the third inquiſitor, came with a ſecretary to my dungeon, and thus he begun.

Inq. How do you do, Iſaac? Have you any thing to ſay in your defence? Can I ſerve you in any thing? Tell me. *Mart.* My lord, I have nothing to ſay, but what I have ſaid already. I think it is very hard to be kept here ſo long. *Inq.* Hark ye, you think,

you

you Engliſhmen, that we aim at your wealth; but you are miſtaken: there is no ſuch thing. You have confeſſed, that you did not pull your hat off at our images. You ought to do it, living in theſe Chriſtian countries, whether you believe in them or no; for it ſhews ill examples, if you do not. *Mart.* My lord, we Proteſtants never do ſuch things; it is againſt our religion and againſt our conſcience ſo to do. *Inq.* You muſt all do it in this country, and it is a thing that ought to be done. See if I can ſerve you in any thing? *Mart.* If your lordſhip would be pleaſed to get me out of this miſery, I ſhould be very much obliged to you. *Inq.* There is time for all things. You have been brought up in hereſy; you are here for the good of your ſoul; you muſt enlighten yourſelf in the true faith. I will do you all the ſervice I can. Have you any thing elſe to ſay? *Mart.* My lord, I hope to be ſaved in the faith that I am in. *Inq.* Well, think upon what I have ſaid to you. Fare you well.

DESCRIPTION of the INQUISITION of GRANADA.

In my diſmal ſolitude, having no comfort of the world but to ſee Don Fernando and Don Baltazar, when they came to light my lamp mornings and nights, I ſtudied, as much as I could, to get into their favour, that I might have ſome ſmall comfort in ſpeaking to them. They were both pretty civil in their way; but eſpecially Don Fernando, who told me, he had been a paſſenger aboard an Engliſh ſhip, and the captain was very civil to him; and that he loved the Engliſh very well; that he would do me all the ſervice that he could; bidding me to take patience; that he believed my caſe was not mortal; and he believed, that if I would change my religion, I ſhould ſoon be at liberty: that he thought I was wiſe enough to ſee what I was there for; that the holy Inquiſition had a mind to make me a good

Chriſtian. I told him, that I thought their lordſhips aimed at that; but it was a thing that I could not do; that it was againſt my conſcience; and I deſired him to let me have as much of his converſation as he could. He told me, that he was not allowed to talk to the priſoners, but would come now and then to talk a little to me; which he did ſometimes, opening the cloſe door, and through the grated one, we uſed to talk together for two or three minutes; which was a great deal of ſatisfaction to me in my diſmal ſolitude. I aimed to learn of him what I could, relating to the ſecrets of the Inquiſition. But as they are ſworn to keep ſecret the ways they have, I could get but little out of him.

The Inquiſition is like a palace, till you open the doors of the dungeons; and then it looks very diſmal. It is built much in the ſame manner as a convent, with galleries all round it. There are dungeons on the ground floor, up one pair of ſtairs, and up two pair of ſtairs, all in the ſame nature. They are about fifteen foot long, and ten in breadth; two doors to each dungeon, well bolted, and well locked; light enough to ſee to read, in ſome parts where the light gives. There are three lords Inquiſitors; but there is but one that examines at an audience. They have their apartments in the Inquiſition. There are five ſecretaries, two gaol-keepers, which receive ſalary from the king. The king names the Inquiſitors, and the pope confirms them. Don Baltazar, the under-gaol-keeper, told me, there were about a hundred dungeons, and each perſon is in one by himſelf. The priſoners are let out but one at a time, to fetch their allowance, or to throw out their dirt, which is twice a week each, and then they are locked up. Every priſoner is allowed five pence halfpenny a day, Engliſh coin, for all neceſſaries. The gaol-keeper comes and aſks you twice a week, what you will have to eat or to drink, as far as it would go. I was allowed between four and five pound of bread a week;

a week; two pound and a quarter of meat, which I uſed to make ſix boilings of; and on a Friday, boiled ſome bread with a little oil and greens together for my dinner. I was beſt provided with wine; for I had about ſix pints of our meaſure per week. Greens I had plenty to put in my pot. I had at breakfaſt a piece of bread, as big as a couple of eggs, a glaſs of wine and a glaſs of water mixed together, and at ſupper the ſame; but at dinner I had always my ſix ounces of meat (except Fridays) and a great deal of greens boiled along with it; ſo that my belly was pretty full at dinner. The firſt day my meat was ſweet; but the ſecond it ſmelt, and the third it ſtunk, and was green in ſummer-time: but I uſed to eat it, having nothing elſe. At firſt I thought it very hard to be reduced to ſuch an allowance, having lived in plenty; but ſometime after I was uſed to it; but grew very lean, though, I thank God, I enjoyed my health almoſt all the time I was there.

The Inquiſitors are reſpected by every body; but more for fear than for love. They all keep their coaches. I aſked Don Fernando one day, if the priſoners were kept long there; for I had heard that they were kept ſometimes ten years; to which he anſwered, ten is nothing, for ſometimes they are kept twenty and thirty years, and ſometimes three or four before they are examined. Hearing theſe words I was troubled very much, ſo that I was afraid to aſk him any thing elſe at that time. The priſoners are allowed earthen plates, and pipkins, and an earthen ſtove to light fire in; pitchers to hold water, three baſkets to put their bread and neceſſaries in, a wooden ſpoon, a broom, and a baſon to do what one has occaſion in. There are no ſhelves nor tables allowed, nor any thing to ſit upon but ſome boards, that are faſtened in the wall which your bed is upon. You are allowed no knife nor fork; ſo that they are obliged to part their meat with their teeth and fingers as well as they can. I had heard, many years be-

fore I was taken up, that they gave meat without bones to the priſoners that were in the Inquiſition; but to my ſorrow, when I came there, I found the contrary: for ſometimes out of ſix ounces, I believe, I had but three or four of meat. The priſoners are not allowed books, pen, ink, nor paper; and if they are there ever ſo many years, they can never hear from their family or relations. They are not allowed to hear ſermons, or maſs, nor to take the ſacrament; and if they pray, it muſt be ſo ſoftly that no body can hear them, upon pain of being chaſtiſed.

I was one day ſinging to myſelf very ſoftly, thinking no body heard me, the ſixth pſalm, which was very *à propos* for the condition I was in; but Don Fernando came and threatened me, and bid me hold my tongue. I aſked his pardon, and I found it out afterwards, that they walked ſoftly, to hear if the priſoners made any noiſe, or ſpoke one to another. They are ſo ſecret in their ways, that ſeveral friends and relations may be in the ſame Inquiſition, and not know of it.

If a perſon dies there, he is buried without any ceremony: but he is allowed to confeſs to a prieſt before he dies. If after he is dead he is found guilty, his bones are brought in a box to be burnt, when the *Auto da Fé* is celebrated, when they deliver people out of the Inquiſition, to receive the puniſhment to which they have been condemned. The priſoners are not to know their accuſers, nor what they are accuſed of; they muſt gueſs it, and accuſe themſelves: and if they do not, they torture them to make them confeſs; and by theſe violences many are made to confeſs things that they were never guilty of, in order to confiſcate what they are worth in the world, which they take care to have in their own hands; for when they ſeize a perſon, they ſeize all that he has. His family may ſtarve, they do not mind that. And if the perſon ſhould complain, after they have made him take the oath to keep the ſecret, and not

to

to discover what has been done to him during the time he was in the Inquisition, if they find it out, and retake him, he is burnt, or sent to the gallies, without remission; for having complained against the Inquisition, after he had confessed he was guilty: so that people, to save their lives, very often confess what they are not guilty of; and when they have got out of their hands, though they have suffered the torture, and lost what they had, are obliged to say, that the holy Inquisition is just, for fear of being retaken. Thus it happens very often, that people are accused of being Jews who were very good Christians; and, by being tortured, confess they are Jews, though they never were; and by confessing, they save their lives, though they lose what they are worth in the world. Others rather chuse to suffer death. There have been frequent instances of persons, who have declared at the place of execution, that they died Christians, and never were Jews; and hoped that Christ would have mercy on them; for they chose rather to die than to deny the Christian faith. But when any person dies in the Roman faith, he has the benefit of being strangled, before he is put in the flames.

I could recollect a great many such examples, which I have heard from Roman Catholics themselves, who complain of that way of justice, but durst not speak it publicly for fear of being taken up. It is certain that there is not such a court in the world, nor any that takes such titles as they do; for they call themselves the Holy Tribunal of the Inquisition, the Holy House, the Holy Office, and do what they please under the name of justice; and people are obliged to speak well of it, and to say that they are infallible, though a great many in their hearts believe the contrary, and know, by woeful experience, that their families and themselves have been ruined by them, but durst not complain: for there are so many familiars belonging to them, that give them

them an account of what they hear ſay, that people are forced to keep ſilence.

The word familiar means properly a ſpy or informer, who gives an account to the Inquiſition of what they hear and what they ſee. It is a place of honour, but of little benefit; except in one thing, that is, if they owe money, no body dares to touch them. There are of all ſorts of them, from a duke to a tradeſman, and when the Inquiſition has a mind to take up any body, they give them orders to do it, and they can command who they pleaſe to aſſiſt them; for no body dares refuſe, upon pain of being taken up themſelves; ſo great is the power of the Inquiſition.

I aſked Don Fernando one day, how many familiars he thought might belong to the Inquiſition of Granada? He told me, he could not very well tell, but he believed there might be about a thouſand in all, beſide commiſſioners and ſecretaries, which are in leſs number, but ſpread all over the country, as well as familiars.

There are ſeveral Inquiſitions in Spain; but the chief is at Madrid, and by what I could learn by Don Fernando, they all give an account, in ſome meaſure, of what they do, to the Inquiſition of Madrid. I aſked Don Fernando another time, whether they put people of quality in the Inquiſition? He told me, that the King was ſubject to it, and that the Inquiſition was above him, and that there was a biſhop in a little while ago. I aſked him for what? He told me, that he had committed ſome errors in the holy faith. I was allowed a lawyer to defend my cauſe; but he was not allowed to ſpeak to me, nor I to him.

The holy tribunal, as they call it, is almoſt as large as our houſe of parliament, where the lords ſit, very finely adorned with pictures. There is alſo a fine altar: the throne is garniſhed with red velvet. There are three very fine armed chairs where the Inquiſitors

fit; behind them there is a large crucifix, embroidered with gold; at the right-hand of it is the triple crown, and the croſs keys under it; and at the left-hand a naked ſword, and the king's arms under it, all finely embroidered upon red velvet, with gold and ſilver. The table is alſo covered with red velvet, with a crucifix upon it, about two foot high, of gold or ſilver gilded: the ſecretary ſits at the end of the table, and the priſoner fronting the two crucifixes, and my lord. There is a large ſilver ſtandiſh, and ſome ſilver bells upon the table, to call the ſecretaries or the gaol-keepers; for there muſt no voices be heard.

After I had been there about thirteen weeks, I was called to audience again, which rejoiced me very much, thinking that now I ſhould know my doom. When I came into the room, my lord begun thus.

Inq. Well, Iſaac, have you thought of any thing elſe in your affair, beſide what you have already declared? *Mart.* No, my lord, I have nothing to ſay, unleſs I repeat what I have ſaid already; I believe it will ſignify nothing. *Inq.* Here are ſeveral more accuſations come againſt you, that you muſt anſwer to. *Mart.* It is very well, my lord. I will anſwer to them as well as I can. [He reads them over, and I believe there were as many again as before; ſome I have ſet down here that I remember.] *Inq.* Well, Iſaac, what have you to ſay now? *Mart.* My lord, this is the ſame thing over again, only the accuſations are ſomething altered and miſplaced. I can quickly anſwer to them; and as for thoſe that are added to them, they are almoſt all falſe, and the devil has invented them. *Inq.* Hold, Iſaac, you talk ſtrangely. *Mart.* My lord, I ſpeak the truth. Your lordſhip was pleaſed to tell me, at my firſt coming, that you would diſpatch me very ſoon. I have been here above three months, and am no likelier to get out than the firſt day. *Inq.* Hold, hold; do you think that juſtice is done here, as in your country, at random, and I don't know how? Here things are well exa-

examined, and juſtice is done as it ought to be done. *Mart.* My lord, I believe we have good juſtice done in England; but I beg your lordſhip's pardon, I do not underſtand this way of juſtice. *Inq.* I believe you do not. It is no matter. Remember that you are upon your oath, and anſwer to theſe articles. *Mart.* Muſt I anſwer to them that I have anſwered already? *Inq.* Yes, you muſt; and take care what you ſay. *Mart.* It is very well, my lord. [I quickly ran over them, and then he began with the freſh ones.]

17th Acc. That I hindered my family from being brought up in the Chriſtian faith; and that if it was not for me, they would be all Romans, and it is againſt the laws of the country to hinder them.

Mart. My lord, it is falſe that my family had any inclination to be Romans; neither can any laws oblige them to be ſo, or hinder me from bringing them up in my religion. Your lordſhip, five weeks ago, told me, that you would ſhew me the articles of peace, and that I had broke them; pray let me ſee them, my lord. *Inq.* You ſhall ſee them another time. Anſwer to theſe articles. *Mart.* My lord, all my family are as I am. I could never perceive that they had a mind to change their religion. *Inq.* What! Do you deny this Accuſation? *Mart.* Yes, my lord, I do. It is all falſe.

18th Acc. That I uſed to ſhut my window-ſhutters when the proceſſion went by, to hinder my children from kneeling down; and uſed to beat them, if they ſhewed any inclination to be Roman Catholics.

Mart. My lord, it is true that I have ſhut my ſhutters ſeveral times; for ſometimes I have had captains of ſhips in my houſe, that would not pull their hats off when they ſaw them. As for my children, they went to the window generally to laugh, and I oftentimes bid them not to ſhew themſelves when they went by, that no ſcandal might be given. And if I had beat them, as it is ſaid, I believe that I have

have the liberty to do it, if I pleaſe. *Inq.* No, you have not, in ſome caſes. How old are your children? *Mart.* One is fifteen, the other is eight, and the other is five years of age. *Inq.* They are of age to be brought up in the Chriſtian faith. *Mart.* I hope they are, my lord; but as for the two youngeſt, they can be brought up to any religion. *Inq.* Your daughter, and your ſon Abraham, are of age; and you are but their father-in-law. They may be brought up in the Chriſtian faith. You have nothing to do with them. *Mart.* My lord, I hope that they are Chriſtians, and I look upon them as if they were my own children. *Inq.* So that you would have them brought up in your religion? *Mart.* Yes, my lord.

19th Acc. That my daughter being of age, had often ſaid in the neighbourhood, that ſhe would be a Roman Catholic; but ſhe was afraid that I ſhould beat her if I knew of it; and that I had oftentimes beat her upon that account.

Mart. My lord, I have nothing to anſwer to ſuch lies. It is as falſe as the devil is falſe. *Inq.* What! Have you nothing to ſay, Iſaac, to this article? *Mart.* No, my lord, I never knew my daughter inclinable to be a Roman; and I never did beat her upon that account; it is all falſe; and you may order your ſecretary to write down what you pleaſe.

20th Acc. That in Lent, and other faſt-days, I cauſed my family to eat meat, and forbid them to keep any faſt-days that were appointed by the church of Rome; and beat them if they did.

Mart. My lord, thoſe are poor accuſations, and they are all falſe. I thank God, my table afforded fleſh and fiſh all the year round: I never troubled my head to ſee what the ſervants uſed to eat; and as for my wife and children, we eat meat all the year, without ſcruple of conſcience, your lordſhip knows that. *Inq.* You Engliſh mind nothing but eating and drinking, and living at your eaſe, without doing

any

any penance. *Mart.* My lord, I beg your pardon; we have ſouls to be ſaved as well as other nations. We are born in a plentiful country; and, I believe, we live as well as any nation, and ſerve God as well. *Inq.* Your country was a good country formerly; it produced a great many ſaints: but now it produces no ſuch thing. *Mart.* My lord, I believe, there are no ſaints now; but I am perſuaded it produces as many good men as ever it did. *Inq.* Hold your tongue. You are all loſt men. You are fallen from the holy church, and there is no ſalvation for you if you do not come into it again.

21ſt Acc. That my children had often been at maſs, and at prayers, in the neighbourhood, and would do it every day if I would let them; but I beat them, and hindered them from being Chriſtians, and was the occaſion of loſing of their ſouls.

Mart. My lord, I never knew my children go to maſs, nor prayers, in the neighbourhood, nor ever beat them upon that account. I hope God will ſave their ſouls in the religion they are brought up in, though the church of Rome condemns them; and the accuſation is falſe. *Inq.* Why! you deny every thing almoſt. *Mart.* I deny nothing but what is falſe, my lord. *Inq.* Well, but you may forget, Iſaac. *Mart.* No, my lord, I have nothing elſe to think of; and I do think that theſe are very inſignificant articles to allege againſt me, if they were as they ſay; but they are falſe, and I believe, they are ſcandalous people that have invented them. *Inq.* Hold your tongue. How durſt you ſpeak ſo? *Mart.* It is very well, my Lord. Let your ſecretary write down any thing, what you pleaſe; it is all falſe.

22d Acc. That living at Liſbon, I had ſeveral diſputes about religion. That I hid myſelf for fear of being taken up by the Inquiſition, as being a Jew.——Come anſwer, What have you to ſay to this article? It is of conſequence.

Mart.

Mart. My lord, let your ſecretary write down what you pleaſe; I have nothing to anſwer to ſuch ſcandalous reports. God knows that I am no Jew, and your lordſhip knows it very well. The devil has invented this to frighten me; but God, that knows every thing, will revenge my cauſe. *Inq.* Well, but Iſaac, you ſee what they write againſt you, and all your family's names are antient, and of the Moſaical law. *Mart.* My lord, you have oftentimes reflected upon my name being Iſaac, and my ſon's name being Abraham; but you do not talk of a child that I buried at Malaga, whoſe name was Peter, and one that I have, whoſe name is Bernard; they are ſaints names. *Inq.* Thoſe are all Chriſtian names. *Mart.* And ſo are the others, my lord. We do not mind whether we give our children names out of the Old or New Teſtament. Beſide, my lord, neither Abraham, nor Iſaac, nor Jacob, were Jews. *Inq.* Yes, they were Jews. Sure you are miſtaken. *Mart.* I beg your lordſhip's pardon, I am not miſtaken. *Inq.* What were they then? Let us hear. *Mart.* My lord, they were Hebrews; they lived under the law of nature, as God inſpired and ſpoke to them; but were dead many hundred years before God had given his laws to Moſes. *Inq.* Hold your tongue. Methinks you underſtand ſomething of the Moſaical laws. *Mart.* My lord, thank God, I underſtand ſome of the Old and ſome of the New Law; but not ſo much as I ſhould. We have always the Old and the New Teſtament in our families; and we read in them, to inſtruct us in our religion. *Inq.* Hold your tongue; you give a wrong ſenſe to ſcripture. Your knowing ſo much has brought you here. You had better know leſs, and believe the true faith. *Mart.* My lord, I hope to be ſaved in what I believe: and if at Liſbon I was diſputing of religion, it was not defending the laws of Moſes; for ſeveral Jews were burnt, whilſt I was there. Therefore, my lord, it proves

proves that the accuſation is falſe, and that I would not run ſuch hazards.

23d Acc. That I bred ſchiſms among the people, perſuading them to turn heretics, and to leave the church of Rome; out of which no man can be ſaved.

Mart. I wiſh your Lordſhip, or any body elſe, would tell me who I perſuaded to change their religion. You may accuſe me of any thing: hell cannot invent greater lies. I cannot think, my lord, who could have ſent ſuch accuſations againſt me. When I talked of religion, it was generally with clergymen, and not with common people; for I knew that they are not allowed to talk of religion, and they are not capable of it, and know but little of the matter. *Inq.* They know enough; it is believing that ſaves us, and you will not believe, but deny almoſt every article. Hold your tongue.

24th Acc. That my name being Iſaac, and my ſon's name Abraham, I muſt be a Jew, or related to Jews.

Mart. My lord, I have ſufficiently anſwered upon this matter; this is nothing but repetitions. The Roman Catholics which are in Holland and Flanders, do not much mind whether their children have names out of the Old, or out of the New Teſtament. And I know a man at Malaga, who is a Flanderkin, and a Roman Catholic, whoſe name is Jacob. As for my parents, I never knew any of them Jews; let your ſecretary write what you pleaſe.

25th Acc. That I had offered to diſpoſe of my houſe, and to retire for fear of being taken up by the Inquiſition.

Mart. My lord, it is true, that I offered to diſpoſe of my houſe; but not for fear of the Inquiſition: for I never thought that they had any thing to do with Engliſh Proteſtants. If I had been afraid of it, I would not have come to live in this country. I had opportunities enough to go aboard of Engliſh ſhips, and retire, if I had been afraid. *Inq.* What, then

then you thought the Inquiſition had nothing to do with Engliſh Proteſtants? You are miſtaken. *Mart.* My lord, I ſee I am, to my ſorrow. *Inq.* What did you deſign to do, after that you had diſpoſed of your houſe? *Mart.* My lord, to go to my own country; for I was tired of living abroad, eſpecially at Malaga, where I could have no reſt, but was daily affronted on account of my religion. *Inq.* You have a tongue, that you made uſe of to defend yourſelf. *Mart.* My lord, I could not always bear their inſolences; but I find they have accompliſhed their deſign. *Inq.* Well, hold your tongue, you may help yourſelf ſtill, if you will.

26th Acc. That you was always making game of the religion of the church of Rome. Well, what have you to ſay to that?

Mart. My lord, I do not deny, that being in company with ſome Roman Catholics, as they made game of my religion, I made game of theirs; but it was joking, and not in a profane way. *Inq.* Religion ought not to be mocked. *Mart.* It is very true, my lord; but I never ſcandalized them, as they did me, upon the account of my religion. *Inq.* What did they uſe to ſay to you? Let us hear? *Mart.* My lord, you know that the church of Rome does not allow the heretics (as you call them) to be ſaved. In our faith, we have charity for all men; we condemn no body. I have oftentimes been told, that I and my family were damned, and that it was impoſſible for us to be ſaved. My lord, it is very hard to hear ſuch words, ſo often as I have: I have ſometimes given them an anſwer that they did not like; for I could not always bear what they ſaid. I hope to be ſaved, through God's mercy, as well as they do. *Inq.* So, you ſay, that when they made game of your religion, you made game of theirs; is not that what you ſay? *Mart.* Yes, my lord. *Inq.* Well, hold your tongue; you are a ſly man; you give what turn you pleaſe to things, and deny almoſt every thing:

you will repent of this, if you do not take care; we have ways to make people confeſs when they will not. Sign theſe papers, which are the articles you have confeſſed, and what you deny. But I will not believe you. I have heard of you a long while ago, and know now that you are a cunning pernicious man againſt the holy catholic faith. *Mart.* My lord, I find that all my defences ſignify nothing. You have oftentimes bid me defend my cauſe, and when I would have defended it more than I have, you have often bid me hold my tongue, for you will not believe what I ſay. I have declared the truth to the beſt of my knowlege; do with me what you pleaſe. I hope God will deliver me from the miſery I am in. He knows that I have confeſſed the truth, and your lordſhip knows it very well too. *Inq.* Hold your tongue, and ſay no more. [In comes the lawyer, and ſits down. My lord ſpeaks.]

Well, ſeignor lawyer, I have examined this heretic again; he anſwers much as he did before: but denies almoſt all the new articles. I hope you writ to Malaga, that there might be an exact account taken of his life and converſation during the time he lived there. *Law.* Yes, My lord, I did. *Inq.* He has been brought up in hereſy; I believe we ſhall make nothing of him: he follows the ſteps of Luther and Calvin, who are burning in hell fire, with abundance of their followers. [The ſecretary and the lawyer ſpake thus, *To be ſure, they are all damned.*] *Mart.* I hope they are not, my lords. *Inq.* Hold your tongue, they are; and every body that does not believe in the holy church of Rome. Are not you ſorry for what you have ſaid, during your living at Malaga? *Mart.* My lord, in what I have ſaid amiſs, I am ſorry for it. Pray tell me, my lord, if the people who have accuſed me are all upon their oath? *Inq.* Moſt of them are; they would not ſay a thing that is not. *Mart.* My lord, it is very well; God is juſt, and he will be even with them. *Inq.* Well, hold

hold your tongue; you beg pardon of this holy tribunal for what you are guilty of, and desire to be used with that mercy and clemency as is accustomed in this holy office. Is not that what you mean? *Mart.* Yes, my lord, what you please. He shook his head, and said I wish that may do; get you gone to your dungeon.

I had been there about four months, and had had fifteen audiences during that time. Some lasted half an hour, some an hour, and some above two hours, full of repetitions. Sometimes he used to speak very smoothly to me, and sometimes very roughly, threatening oftentimes to punish me; and always giving me to understand, in a crafty jesuitical way of speaking, which they have, that if I would change my religion, I might easily get out of my troubles. It made me very uneasy to see what he aimed at; but, I thank God, it had no effect upon me: though, I must confess, that the flesh being weak, and he frightening me, together with the misery I was in, sometimes drove me almost to despair, so that I was in suspence, whether I should change my religion or no. But I still prayed to God to give me strength to overcome all my troubles, and to go through those pains wherewith I was threatened, without renouncing the Protestant religion, which, in his great mercy, he had enlightened me withal.

Whitsun-eve, I was shaved against my will; for you must be shaved three times a year, whether you will or no, but no oftener. Don Fernando gave me a piece of frankincense to put in the fire; bid me clean my dungeon, and dress myself very clean, to receive a visit from the lords of the Inquisition, who came a little while after. There were two of them, and a secretary. The head lord, who had examined me, spoke to me thus.

Inq. Well, Isaac, how do you? You look very well in health. Can I serve you in any thing, tell me? *Mart.* My lord, I am, I thank God, well in

health; but very much troubled in mind, to be detained here so long from my family. Your lordship has done examining of me; I beg you would dispatch me out of this misery, that I am in. *Inq.* I will do you all the service I can; but you must do what you can to serve yourself. *Mart.* My lord, I do not know what to do; I would do any thing to get out of this misery: I am almost in despair. Your lordship told me, that I should have a lawyer to defend my cause. *Inq.* So you have had one, Isaac, did you not see him? *Mart.* My lord, there was a man that you called a lawyer; but he never spoke to me, nor I to him. If all your lawyers are so quiet in this country, they are the quietest that are in the world; for he hardly said any thing, but yea, and nay, to what your lordship said. *Inq.* Hold, Isaac, the lawyers are not allowed to speak here. He has writ to Malaga for you, and has done what should be done in your case. You do not understand this way of justice. *Mart.* It is very true, I do not understand it at all. [The secretary, and the gaol-keeper, were forced to go out of the dungeon, to laugh; and the two lords smiled to hear me talk as I did: and I scarce knew how to keep my countenance, to think what a lawyer I had to defend my cause, who was not allowed to speak to me, nor I to him.

Inq. Isaac, you know what day it is to-morrow. I would have you think of enlightening yourself in the holy faith; this is a proper time, and I believe it would facilitate your getting your liberty. *Mart.* My lord, if I had no light of divinity, or religion, before I came here, I could get none where I am; for I am locked up without seeing any body to speak to, neither have I any books to read to instruct me; I have hardly day-light, to eat what little victuals are allowed me.

Don Petro Leonor, the second Inquisitor, speaks.

Inq. If you will, you shall have a Jesuit to enlighten

lighten you. *Mart.* You may ſend one if you pleaſe; but I believe it will ſignify nothing.

Don JOSEPH VILEOT, the HEAD INQUISITOR, ſpeaks.

Inq. No, it muſt come from himſelf. It ſignifies nothing to ſend him any body. *Mart.* My lord, I hope you allow that the holy ſcripture is perfect. *Inq.* Yes, I do, Iſaac. *Mart.* My lord, I believe in it, and believe it is ſufficient to ſave my ſoul, if I believe according to it. *Inq.* There are other things that you muſt believe, beſide ſcripture; that are revealed to the holy church. *Mart.* My lord, I have been brought here for defending my religion; if your lordſhip would give me leave to ſpeak, I could, by ſcripture, prove to you, that it is ſufficient to believe in it; but I durſt not. *Inq.* Well, Iſaac, hold your tongue; it is no matter. You muſt pray to God to enlighten you in the holy faith. *Mart.* So I do, my lord, and hope he will deliver me from my troubles. *Inq.* It is for your good, that we admoniſh you. It is time for you to take care of your ſoul. It is a pity that ſuch a man as you, have been brought up in hereſy. We would have you conſider upon it, for your own good, and it would be a great help to get out of your troubles. *Mart.* I thank your lordſhip for your advice. I gave you, at firſt, a ſhort account of my religion. I hope that God will ſave me in the belief I am in. I beg your lordſhip's pardon; I cannot change.

Speaks Don PETRO LEONOR, the Second INQUISITOR.

Inq. You muſt forget what you know, and believe what we ſay; and that is your only way to get out of your troubles. *Mart.* I beg your lordſhip's pardon. I am too old to forget what I know. *Inq.* Well, think upon what we have ſaid to you; it is for

your own good. *Mart.* It is very well, my lord. *Inq.* Good by'e.

And so the door was shut; and I was as likely to get out as the first day, which made me very uneasy in my mind.

About a fortnight after, Don Fernando and Don Baltazar, the two gaol-keepers, came and told me, that I must remove and go to another dungeon. I begged of them to let me remain where I was; but it signified nothing; for they told me the lords had given them orders. When I came to my new dungeon, I thought myself better than where I had been; for I had more light, and could hear some dogs bark, and cocks crow, which was a great satisfaction to me in my dismal solitude; and I did not hear those bitter groans and cries of prisoners, as I used to do sometimes, which terrified me very much. What they did to them, God knows; but I believe they gave them the torture; for it is frequent in that holy place, as they call it. Women with sucking children I could often hear cry and lament. But I had not been there above three or four days, but I wished myself in my old dungeon; for I was so tormented with bugs, that I could not sleep at nights; so that I slept in the day as well as I could. I complained to Don Fernando; but he told me he could not help me; and that I must have patience. Some time after, Don Baltazar came and bid me empty a bason of the prisoners, which I refused, and we had high words about it: but Don Fernando came and told me that I must do it; and if the king was there he should do it. I made no resistance; for I found it was in vain, and that it was to plague me that they had moved me from my dungeon; and then to make me empty basons for others. But I said, I would make my complaint to my lords when I should see them; but I was immediately sent for, and my lord reprimanded me for refusing to do such a thing at the first bidding. I told

told his lordſhip, that I did not know that he had given ſuch orders; begged his pardon, and ſaid, if he pleaſed I would empty them for all the priſoners. He ſaid, there was no occaſion for that; bid me be gone; but emptying of baſons did not laſt long: for when I had emptied my own, I uſed to aſk the gaol-keeper, whether he had no baſons for me to empty; who, finding that I was ſo forward, would let me empty no more.

Some time after, Don Fernando eſpied a little hole that the mice had made in the wall, and the light came through. He went and acquainted my lord with it, who came in a great paſſion, and called me all to naught, and told me that I had made that hole; that I was a rogue by profeſſion, and that I ſhould pay for all my doings. I begged his lordſhip's pardon, and told him that he might call me what he pleaſed; and that he knew very well that I could not make ſuch a hole, for I had nothing to make it with.

One day I met Don Joſeph Equarez, the third Inquiſitor, at the turn where they give their allowance. He aſked me how I did, as they always do. I told him that I was in health, thank God; but was very much ſurprized to be detained ſo long in priſon from my family; that the law of Chriſt was a law of compaſſion, and merciful, and that it was very hard to be ſerved as I was. I had no ſooner ſpoke thoſe words, but he fell in a rage; bidding me hold my tongue, and mind where I was, and not talk of religion; that if he ever heard me talk ſo again, he knew what to do with me: that there was nothing practiſed but the religion of Chriſt, and mercifulneſs, in the Inquiſition; and how durſt I complain againſt it? I humbly begged his pardon, telling him, that if I had ſaid amiſs, it was for want of knowing better, and that I was ſorry for it. I went to my dungeon, and glad to get off ſo; for he was in a terrible paſſion, and I was very much afraid of him.

I aſked Don Fernando, ſome time after, what made him fall into ſuch a paſſion? He told me that he had reaſon, and that I muſt never contradict them in what they ſay, nor talk of religion; for they were holy men, that knew what they did, and were infallible.

One day, Don Fernando ſoftly, unawares, opened the door, and found me in tears, which happened very often at thoſe times, deploring my hard fate; and praying to God to deliver me from thoſe enemies of the church I was brought up in, and to ſend me and my family into my native country. He aſked me what was the matter? I told him, I had been a praying to God to deliver me from the miſery I was in. He told me, that I did not pray to the right God, pitied my condition, and ſo went away.

Six and twenty weeks after that I had been there, Don Baltazar came to me to go to the audience, and bid me dreſs myſelf quickly. I was no ſooner out of my dungeon, but he tied a handkerchief about my eyes. I aſked him what that was for? He told me, it muſt be ſo; and as he was leading me along by the hand, I remembered what the old Inquiſitor had told me, that there were torments to make people confeſs the truth; and how often he had threatened me. I thought it was now going to be put in execution, which terrified me very much; but ſtill truſted that God would give me ſtrength to withſtand their torments.

Coming to a place where there are gaggs, that they gagg the priſoners with when they torture them, to prevent their making a noiſe, I heard a voice that bid me ſtop, and pull off my cloaths. At which I anſwered, Muſt I pull off my cloaths? Yes, ſaid one, pull off your cloaths.

As I was pulling them off, I heard another ſay, Keep your coat and your waiſtcoat on and put down your breeches: which accordingly I did, and was twice examined by ſeveral examiners; for I could hear ſeveral voices, but could ſee no body. They concluded

cluded that I was not circumciſed; bid me put my breeches up and be gone. Don Baltazar led me back to my dungeon, and glad I was to get off ſo; for I muſt confeſs, I was very much afraid of being tortured; nor did I like ſuch audiences.

When I came to my dungeon, I aſked Don Baltazar, if that was their way of diſpatching of people? That they might, at my firſt coming, ſee whether I was circumciſed, without ſtaying ſix and twenty weeks. He fell a laughing, and told me my caſe went on very briſkly; ſo ſhut the door.

About a month after, one Sunday morning, Don Fernando told me, that I muſt get myſelf ready; for I muſt go out of gaol, and return to my family. Perceiving that he ſmiled, I thought he jeſted, and deſired him not to jeer me in my afflictions; but ſpeaking ſeriouſly to me, he told me, that the barber would come preſently, and that I muſt appear before the lords, and a great many gentlemen.

I cannot expreſs the joy I was in to hear ſuch news. I fell a trembling and weeping for joy; ſo that for a while I could not put on my cloaths; but recovering a little, I dreſſed myſelf as well as I could, and gave God hearty thanks that it had pleaſed him to hear my prayers.

Sometime after being ſhaved they came for me, but would not let me take my perriwig; but made me go bareheaded. Don Baltazar bid me not be afraid; for they would do me no harm. I was very joyful, and told him, I was afraid of nothing, ſo I could but get out of the place where I was; for had they given me my choice to go to the gallies, or to ſtay in that diſmal ſolitude, I would have choſen the gallies, where I might have ſeen, and have ſpoken with a fellow-creature.

When I came into the audience-room, I found it full of people, dreſſed in ceremonial robes, ſome with white wands, and others with halberts. Two men imme-

immediately ſeized me, and made me kneel down before Don Joſeph Equarez. At the ſame time a rope was put about my neck, which ſurprized me very much. Don Joſeph Equarez, as I was kneeling down before him, ſpoke theſe words to me.

Your cauſe has been ſeen and examined; go along with thoſe gentlemen: you ſhall ſoon be releaſed.

They were about forty that led me in the ſtreets, and then to a church. They placed me at the great altar fronting the pulpit, where a prieſt or a Jeſuit came with a great many writings in his hand, containing my accuſations, which he read to the people; but little or nothing of the defence I had made; but that I denied almoſt every thing: and that the holy Inquiſition had done what ſhe could, in admoniſhing me to embrace the holy faith of the church of Rome, without which no man can be ſaved; but I was ſuch a pernicious heretic, that I would not hearken to the ſalvation of my ſoul, and that the holy tribunal had found me a great enemy to the holy faith. Then he declared, that for theſe crimes of which he ſtands convicted, the lords of the holy office have ordered him to be baniſhed out of our Chriſtian kingdoms, upon pain of two hundred laſhes, and five years gallies, if ever he returns into any of our Chriſtian dominions; and have given orders that he ſhall receive two hundred laſhes through the public ſtreets of this city.

After he had done reading to the people what he pleaſed, for there were a great many lies in what he read, I was remanded back to my dungeon.

At night, when Don Baltazar came to light my lamp, I aſked him, whether I muſt receive thoſe two hundred laſhes that the prieſt had ſpoke of? He told me, that the lords were very merciful, and he believed that I might eſcape them if I would change my religion. I told him, that ſince I had endured ſo much, their lordſhips might do what they pleaſed, I would

I would not change. Then he told me that I might change, and when I was at liberty I might live in my own religion.

The next morning, about ten of the clock, I was brought down ſtairs; and as I was there, in came the executioner with ſome ropes and a whip. He bid me take my coat and waiſtcoat off, and pull off my wig and cravat. As I was taking off my ſhirt, he bid me let it alone, he would manage that. He ſlipped my body through the collar, and tied it about my waiſt. Then took a rope and tied my hands together, put another about my neck, and led me out of the Inquiſition, where there were numerous crouds of people waiting to ſee an Engliſh heretic. I was no ſooner out, but a prieſt read my ſentence at the door, as followeth.

"Orders are given, from the lords of the holy office of the Inquiſition, to give unto Iſaac Martin two hundred laſhes through the public ſtreets; he being of the religion of the church of England, a Proteſtant, a heretic, irreverent to the hoſt, and to the image of the Virgin Mary; and ſo let it be executed."

Knowing what was a going to be done to me, I was not ſo frightened as when they blindfolded me. The ſentence read, the executioner mounted me upon an aſs, and led me in the ſtreets; the people huzzaing, cried out, "An Engliſh heretic! Look at the Engliſh heretic, who is no Chriſtian!" and pelting me. The crier of the city walked before me, repeating aloud the ſentence that was read at the door of the Inquiſition, and the executioner whipping me as I went along, a great many people on horſeback in ceremonial robes, with white wands and halberts following of us.

As we paſſed by the market-place, the people's pelting incommoded me very much. I thought I ſhould be knocked off the aſs. I ſpoke aloud, and aſked them what country I was in? They cried out, "a Chriſtian

tian country." To which I replied, "Thoſe ways are practiſed in Barbary, and not amongſt Chriſtians. I am a Chriſtian as well as you are; if I have deſerved to be chaſtiſed, I am in the juſtice's hands; let him do it, and not you."

A great many people of the better ſort ſaid that I was in the right, and the pelting ceaſed in a great meaſure; and a great many would hinder others from throwing at me, and bid me have patience. I thanked them very kindly, and told them, thank God, I had patience. They were ſurprized to hear me talk Spaniſh, and pitied me very much. I ſhall ever thank God for giving me ſo much patience as I had; for I was not at all concerned, ſo great was my joy to find that God had graciouſly delivered me out of their barbarous and cruel hands.

The ſhow being over, which laſted about three quarters of an hour, I was brought back to the Inquiſition. Don Fernando received me, and ſeemed to pity my condition. I aſked him, if that was the mercy they practiſed there? And told him, that I was very well ſatisfied, and that for the ſake of my religion, I was ready to receive a thouſand laſhes. My cloaths being put on, I mounted up ſtairs, and he locked me up in my dungeon, where I gave God thanks, that he had given me ſtrength to go through ſo many ſevere trials, and had thought me worthy to ſuffer for the ſake of the Proteſtant religion, in which his holy word had enlightened me; and prayed that he would continually vouchſafe to deliver me from the enemies of the ſame; and ſend me to my native country, to enjoy the free exerciſe of it.

Some time after, Don Baltazar opened the cloſe door, and aſked me how I did? I told him, that I was pretty well; but deſired him to ſpeak to the lords, to let me have a ſurgeon to bleed me; for the weather being very hot, I was afraid that my back would putrify, being very much ſwelled and bruiſed: for they did not whip me with a cat of

nine

nine tails, but with a ſcourge made of leathern thongs, three fingers broad, and about the thickneſs of the ſoal of a ſhoe, which draws no blood, but bruiſes, and makes your back ſwell very much. For the holy Inquiſition is ſo merciful, that when it delivers a man to be burnt alive, it always gives orders that it muſt be done without effuſion of blood. Don Baltazar told me, that he would do what he could to ſerve me. At night he came and told me, that the lords would allow no ſurgeons to bleed me. Then I deſired him to get me a little brandy to waſh my back, which accordingly he did.

For ſeveral nights I could not lie upon my back for the pain that I endured, my body being very much bruiſed by the pelting of the people. But my greateſt pain was, that they did not baniſh me out of their country, but ſtill detained me.

A fortnight after, Don Fernando bid me get my things ready, that the carrier would come for me, and that I muſt appear before the lords before I went. I quickly was ready, and felt no pain, hearing thoſe words. Some hours after he came for me, and when I came before the lords, they ſpoke to me thus.

Inq. Well, Iſaac, how do you do? *Mart.* My lord, I am very well, thank God, conſidering what has paſſed, which your lordſhip knows. *Inq.* It is your tongue that is the occaſion; you might avoid it if you would. *Mart.* My lord, I am very well ſatisfied to have ſuffered what I have. I came here with a great deal of ſorrow, but I go with a great deal of joy. *Inq.* Have you heard any priſoners talk one to another ſince you have been here, in the night, or at any time? *Mart.* No, my lord; but there is an old man in the next dungeon to me, that ſpeaks and talks to himſelf in the night, and ſings ſometimes; but I believe he has loſt his ſenſes. [And there are a great many that loſe their ſenſes by deſpair.] *Inq.* That old man ſignifies nothing. You are going to Malaga, where you ſhall remain in a gaol, till you

you can get aboard of a heretic ſhip; and you are never to return into theſe Chriſtian kingdoms. Do you remember what was read at church the other day? *Mart.* My lord, I remember it very well; and if your lordſhip had not baniſhed me, I ſhould not have lived in a country where I had been ſo uſed. I am very well ſatisfied, my lord. *Inq.* You muſt, before you go, take oath you ſhall keep the ſecret, and not reveal to any body what has happened to you in your caſe, nor what you have heard or ſeen during the time you have been here, and take care of what you ſay, that we hear nothing of it. *Mart.* My lord, it is very well, I will take care. [I took my oath.] *Inq.* What money you have brought here ſhall be returned to you; and when you come to Malaga, your effects ſhall be returned to you.

I thanked his lordſhip very kindly; and ſo, thanks be to God, we parted.

When I came down ſtairs into an office, a prieſt gave me the money my friend had given me, and begun to tell me, that it was pity that ſuch a man as I was blind, and led away in hereſy; that I was certainly damned, without remiſſion, if I remained as I was; and ſo run on.

When I had got my money, I made him a ſhort compliment, told him that I was not blind, and that I was a Chriſtian as well as he, but did not damn any body: that I had been brought here for talking of religion, and that I would take care how I talked; and that I was forbid to talk about religion, or elſe I would give him an anſwer; made him a low bow, and went away with the carrier with a great deal of joy.

Three days after, we arrived at Malaga, where I was put in the common gaol, amongſt the malefactors, with a pair of fetters on. The ſecretary of the Inquiſition, who was a prieſt, and one of them that had taken me up, came to ſee me, and aſked me how I did?

I did? To which I replied, I was well; but thought it was very hard to be uſed as I had been; and then to be put amongſt the malefactors. I deſired him to let me ſpeak with the commiſſioner that had taken me up; but he ſtopped my mouth preſently, telling me, that I could not ſpeak with the commiſſioner, that the holy Inquiſition had been very merciful to me; and that if he heard that I made any complaints I ſhould be ſent back again. I humbly begged his pardon, and deſired him to let me go aboard of ſome Engliſh ſhip, that I might be gone out of the kingdom. To which he anſwered, To be ſure you muſt go. You are not a fit man to live in theſe Chriſtian countries, I will diſpatch you as ſoon as poſſible, and ſo went away.

My wife, whom I had not heard of ſince I was taken up, came to ſee me. I deſired her to go to ſome French merchants, which were my friends, and had great intereſt with the clergy, to deſire them to ſpeak to the commiſſioner of the Inquiſition in my behalf, that I might go aboard ſome ſhip, which accordingly they did: ſo that the ſecretary came, and bid me pay what was owing to the gaol-keeper, and then conducted me to the water-ſide, forbidding of me, upon pain of going back to the Inquiſition, to ſet my foot on ſhore, or go aboard of any ſhip, unleſs a heretic one: for I was a dangerous man againſt the holy faith; and that he would have ſpies to watch me. I made him a compliment, and told him, I would obſerve what he ſaid, and deſired him to return my effects (that had been taken from me) to my wife. He told me, he would ſee what could be done. I went aboard of an Engliſh ſhip, but had not been there above five or ſix hours, but the rupture happened between England and Spain, and the ſhip that I was in taken, with many others that were there at anchor, waiting for the vintage; upon the account of our fleet, under the command of Sir George Byng, who deſtroyed the Spaniſh fleet near Sicily.

Sicily. I was carried with the ſhip's company almoſt naked to the ſhore, into a priſon, where I was put into the ſtocks all that day. One of the mates of the ſhip, who had received a wound on board by one of the Spaniards, was carried to the hoſpital, where he died of his wounds. But the Iriſh prieſt, whom I mentioned before, took care to make him die a good Chriſtian, as they call it, as he had done by ſeveral before; but eſpecially by an Engliſh gentleman who had lodged at my houſe, and to two of my ſervants who were Proteſtants. This was by perſuading them, when they were juſt a dying, and could hardly ſpeak, or make any defence for themſelves, that if they do not change their religion before they die, they are damned, and will certainly go to hell; but, on the contrary, if they die in the faith of the church of Rome, without which no man can be ſaved, they will infallibly go to heaven.

The ſame ſecretary of the Inquiſition, who had taken me out of gaol, and ſent me on board, came to ſee me. He told me not to trouble myſelf, nor to be afraid, that I ſhould not remain as priſoner of war; that he would ſpeak to the general who commanded all the coaſt, to let me go on board of another ſhip; that my caſe was independent from what had happened between the two crowns; that I ſhould not ſtay in Spain upon any account: that I was baniſhed by the Inquiſition, which is above the king, and was not a fit perſon to live in a Chriſtian country. He ſpoke to the priſoners that were Roman Catholics, forbidding them to have any converſation with me; for I was a ſtrong heretic, and a dangerous man. I was very glad to hear him talk as he did; for before, I was very much afraid I ſhould be ſent back to Granada, or on board of ſome of their gallies. I told him, there were ſome Hamburgh ſhips in the road; that if he pleaſed I would go on board one of them. He told me, that he would ſoon diſpatch me; and accordingly he came two days

afterward, making a ſad complaint, and telling me, that the Engliſh were very bad people, to uſe their fleet as they had done. He led me to the water-ſide, forbidding me, as before, to go on board of any ſhip but a heretic one; which accordingly I obſerved, and was very glad to get off ſo.

The ſhip I went aboard of was a Hamburgher, where I ſtayed about ſix weeks in the road, expecting that the clergy would return my effects to my wife. But they ſtill put her off, and at laſt began to threaten her; telling her, that I came off very well, and that the Inquiſition had been very merciful to me, and bid her not to be ſo troubleſome. I aſked advice of my friends that uſed to come on board to ſee me; and though there were Roman Catholics, they ſaid very ſevere things againſt the Inquiſition, and told me, as friends, that I might thank God I was ſo well delivered from their hands: that in the ſame Inquiſition they burnt a French Proteſtant alive, who would not change his religion: and I have ſince ſeen and ſpoke with a man that was at Granada at that ſame time, and ſaw him executed.

My friends adviſed me, not to let my wife aſk the clergy for any thing, for fear of ſome other misfortune. As they had threatened to take away one of my children, which my wife was forced to ſend to England whilſt I was in the Inquiſition, leſt falling into their hands, ſhe ſhould never hear of it more; I deſired her to come on board with the reſt, for fear of the worſt. They did return ſome ſmall matter, and ſo we came away. And they gave out that they returned us every thing.

Whilſt I was in the Inquiſition, the clergy were very buſy about my family to make them change their religion. They ſent from the church for my children, and finding that my wife had ſent one of them to England, [which was that, which ſhe was informed, they had a mind to keep, and had he fallen into their hands, God knows whether we ſhould ever have heard

of him again; for I have been told that they uſually ſend them into convents up in the country:] they gave her a ſevere check, aſking how ſhe durſt ſend one of her children away without their knowlege? and told her, that I had changed or would change my religion; which was all the talk at the time at Malaga, as well among the proteſtants as Roman catholics; it being a very difficult thing to get out of that holy tribunal, as they call it, without changing one's religion. I have known ſome that have got out; but they all outwardly profeſs themſelves to be Roman catholics; but were not ſo when they were put in. They told my wife that if ſhe would change her religion ſhe ſhould have the effects returned to her, and I ſhould be ſet at liberty: but ſhe, remembering what I had oftentimes told her, that I hoped God would give me ſtrength to ſuffer death before I would change; deſired them to excuſe her, and that when ſhe ſhould ſee me ſhe would reſolve them, but not before. Then they attacked the children, and they ſaid they would do as their mother did.

Some time before I got out there was a great noiſe ſpread that my picture was to be burnt upon the market-place at Malaga; and at the ſame time my body was to be burnt at Granada; which frightened my wife very much. But ſome good people aſſured her of the contrary, and told her what would happen to me, and that ſhe ſhould ſee me in a few days, which happened accordingly, after I had been eight months in their hands. God grant that theſe happy kingdoms may never feel the diſmal effects of popiſh government and arbitrary power.

This narrative is atteſted by the Engliſh merchants at Malaga, where Mr. Martin lived for four years, as before mentioned; to which is added, a recommendation of him as a proper object for the charity of his countrymen, ſigned by the archbiſhops of Canterbury and York, and by ſeveral of the biſhops.

As the man was an Engliſh proteſtant reſiding in Spain, under the protection of treaties ſubſiſting between the two crowns, his commitment and detention were a manifeſt violation of thoſe treaties, and of the law of nations: accordingly the Engliſh conſul at Malaga repreſented the caſe in a proper manner to the Engliſh miniſter, and the miniſter in conſequence laid the affair before one of the ſecretaries of ſtate. It was immediately repreſented to his majeſty George I. who was graciouſly pleaſed to ſend a very ſpirited remonſtrance to cardinal Alberoni, Philip V.'s firſt miniſter, claiming his own ſubject, and inſiſting upon the immediate releaſe of the ſaid Iſaac Martin from the priſon of the Inquiſition; deſiring that he might be ſent back to England. The cardinal, upon this, applied to the inquiſitor-general to know how the caſe ſtood: this gentleman, whoſe name was don Jacinto de Abrana, ſent to the inquiſitors at Granada for a true account of the caſe; and then wrote a letter to the cardinal, ſtating the matter to him; upon which the cardinal gave orders for his releaſe. The original letter which the inquiſitor-general wrote to cardinal Alberoni upon this ſubject, is manifeſtly a letter written deſignedly to be ſhewn to the Engliſh miniſtry, in order to juſtify the Inquiſition in ſo illegal and inhuman a procedure. There was, no doubt, another private letter written by the ſame inquiſitor to the cardinal, ſtating the real injuſtice and indefenſible circumſtances of this impriſonment; otherwiſe had the account given in this public letter been ſtrictly true, the poor man had never been releaſed at all. The interceſſion of George I. did indeed releaſe this unhappy object; but how was he releaſed? He received, upon his enlargement, two hundred laſhes, was whipped and pelted for three quarters of an hour through the ſtreets of Granada, ſtripped and plundered of all his effects, ſent back to Malaga, and then put aboard a ſhip, with his wife and children, to ſhift for themſelves.

ſelves. ——Upon a view of this caſe, one cannot help ſaying, that the tender mercies of the Inquiſition are cruel.

But now, thank God, theſe ſanguinary acts of faith ſeem to be growing out of vogue in Spain. There has not been an *auto de fe* at Madrid for theſe twelve years; which was owing to this circumſtance: a Jew, and his wife, and a daughter of about thirteen years of age, being condemned to be burnt; while the father and mother were burning, they ſet the child looſe from its fetters, and the prieſts got round it, with a view of converting it by the united force of their rhetoric, and the terrors of immediately undergoing the ſame cruel death. The child, after ſeeming to liſten a while to their oratory, gave a ſudden ſpring, and vaulted into the midſt of the fire; giving a ſhining example of the force of early piety, of an heroic fortitude equal to that of the moſt reſolute Roman, or the moſt unſhaken martyr.

The power of this tribunal is now declining very viſibly, and ſeems haſtening to its fall; for the preſent king of Spain has taken a bolder ſtep to humble the Inquiſition, than any of the Philips or Charles's who went before him. The inquiſitor-general having thought proper, laſt year, to prohibit a liturgy which the king had licenſed, without conſulting his majeſty about it; the king, with a proper ſpirit, put the inquiſitor under an arreſt, and immediately ſent him, guarded with a file of grenadiers, into exile, in a convent, at a great diſtance from Madrid. So determined and reſolute a meaſure as this, alarmed the whole body of the clergy; they moved heaven and earth to obtain the inquiſitor's recal; but for ſome time their endeavours had no effect: the king was inflexible. The common people were taught by their prieſts to ſay, that his catholic majeſty was no good catholic in his heart. At length, however, the king reſtored the inquiſitor to his liberty: but in ſuch a manner, as that prelate had no reaſon to triumph.

Mr.

A Man going to ye Flames by ye Sentance of ye Inquisitors.

I. Hulett Sculp.

Mr. Clarke gives us the following account of his journey from London to Madrid.—"I left London, in company with two other gentlemen, on Saturday the 10th of May 1760, ſet ſail from Falmouth on the 20th, and arrived at Corunna on the 26th of the ſame month.

The harbour of Corunna preſents you with a fine proſpect as you ſail into it; on your right are the Tower of Hercules, the fort, and the town; before you the ſhipping; all terminated by an agreeable view of the country: on your left you ſee Cape Prior, the entrance of Ferroll, and a ridge of barren mountains, with a large river running between them. Corunna is well built and populous, but, like moſt other Spaniſh towns, has an offenſive ſmell. Their method of keeping the tiles faſt, on the roofs of houſes, is by laying looſe ſtones upon them. The Spaniards, to my great mortification, have quitted that old dreſs, which looks ſo well on our Engliſh ſtage: the men wear a great flapped hat, a cloke reaching down to their feet, and a ſword, generally carried under the arm: the women wear a ſhort jacket of one colour, a petticoat of another, and either a white or black woollen veil. We ſtayed at Corunna a whole week, becauſe we could not procure a vehicle to convey us to Madrid, nearer than from Madrid itſelf: nor could we travel on the ſtraight road to Aſtorga by any other convenient method, than riding on mules or horſes, for we rejected the litter, as diſagreeable and fatiguing, and no other carriage could paſs the mountains that way: we wrote therefore to Madrid for a coach to meet us at Aſtorga, which is about 150 miles from Corunna.

The poorer ſort, both men and women, at Corunna, wear neither ſhoes nor ſtockings. We lodged at the beſt inn; but all inns throughout Spain afford miſerable accommodations: it was kept by an Iriſhman named Obrien. We were well entertained by the Spaniſh governor don Louis de Cordouva, and the Engliſh conſul Mr. Jordan.

We ſet out from Corunna the 3d of June, being honoured with a diſcharge of guns from the packets in the harbour. You muſt carry your proviſions and bedding with you in Spain, as you are not ſure of finding them in all places. We ſeldom met with any thing to eat upon the road, or a bed fit to lie upon. After having paſſed the fertile mountains of Gallicia, and the barren rocks of Leon, we came to Aſtorga the 8th of June. Here we reſted till the 11th, and then ſet out in a clumſy coach, drawn by ſix mules, with ropes inſtead of traces: this ſurpriſed me at firſt, but I found afterward, that the grandees, and people of rank in Madrid, uſe ropes conſtantly at the Prado and Promenade, places of airing, ſomewhat reſembling the old ring in Hyde Park.

After paſſing over the immenſe plains of Old and New Caſtile, which ſeem more like ſeas than plains, we arrived at Madrid the 18th of June, being the 7th day from our leaving Aſtorga. Though we travelled ſo long a tract of country, we ſaw few cities or towns that were conſiderable for their extent, ſtrength, riches, manufactures, or inhabitants. Villa Franca in Leon is extreamly beautiful, and ſtands high; Ponferrada neat, anciently called *intra fluvios*, becauſe it was between the rivers Sil and Boega; and afterward ſtiled *Pons Ferratus*, from its bridge on the hard rock. Medino del Campo in Caſtile, is an agreeable ſituation; there is a large ſquare in the middle of it, and ſome of the nobility reſide there.

Lugo in Gallicia is a remarkable ancient city, ſurrounded with a moſt ſingular fortification; as near as I could judge, a ſquare; and at the diſtance of about every twenty feet a circular baſtion of thick and lofty walls: the city fortified on every ſide in the ſame manner, has rather a tremendous appearance, and muſt have been extreamly ſtrong, before the uſe of that villainous ſaltpetre, as Shakeſpeare calls it. It ſtands near the ſource of the Minho; the turnips here are ſaid to be ſo large, as to weigh fifty pounds each:

each: but who can believe it? Its ancient name was *Lucus Auguſti*, and thence corruptly called Lugo.

The city of Aſtorga in Leon is ſituated in a wide plain; the moſt remarkable thing in it is the cathedral, which is a noble Gothic building: a baſilica, conſiſting of ſix pointed arches, ſupported by tall, light, neat pillars, in a good taſte; the portal a large round arch, with a vaſt number of mouldings; and with ſeven or eight fine altars. But the high altar is exceedingly magnificent; it conſiſts of twenty compartments of marble-ſculpture in alto relievo, the figures as large as life; the ſubject the hiſtory of our Saviour; at the ſummit God the Father crowning the bleſſed virgin. The glory is well expreſſed; for being cut through the frame, and a lamp placed behind it, the light ſhews the rays. We happened to attend at the veſpers; the muſic of the organ was fine; the number of tapers, the richneſs of altars, in ſhort, the whole ſcene was ſtriking. This city gives the title of marquis to the family of Oſorio, inferior to few, either for antiquity or valour.

Benevente in Leon is encompaſſed by three rivers, and remarkable for little more than giving the title of earl to the family of Pimentel. Vallalpando is in a pleaſing plain, has a large ſquare, and contains a palace of the conſtable of Caſtile, to whom the town belongs. The only river we paſſed of note was a branch of the Minho; a noble current, almoſt as broad as the Thames at Windſor, and to appearance deep; finely wooded on each ſide, the trees larger and taller than you uſually meet with in Spain. The place where we paſſed it was called Hoſpital de Eſchemoſo.

The ſtorks neſts upon the tops of the churches, with the birds hovering over them, or juſt peeping out, are pleaſing as you paſs. It was ſo in old Rome: the ſtorks built their neſts in great numbers on the ſummits of their temples, as their poets often tell us.

We paſſed ſome foreſts; but the trees are dwarf and poor, not reſembling the timber of Great Britain; you will in vain look for thoſe ſtately woods, which not only afford fuel, ſhade, and wealth to their owners, but ſend forth fleets, which give laws to the ocean. Tho' I loſt my watch on the top of one of the higheſt mountains near the Zebreros, yet, by extraordinary good fortune, it was found by the *Marigatti*, or mule drivers, and carried to the Padre Abbad of Zebreros, who ſent it me in leſs than a month.

The new Stone-cauſeway, which joins the two Caſtiles, and extends to Guardarama, is a moſt magnificent public work: it was done by an order of Ferdinand VI. the late king, as appears by the following inſcription on a pillar erected on the cauſeway: *Ferdinandus* VI. *Pater Patriæ. Viam Vtrique Caſtelliæ Superatis Montibus fecit. Ann. Salutis* M DCC XLIX. *Regni Sui* IV. It is really a noble road, and ſeems owing rather to the labour and activity of a Roman, than to the ſlow induſtry of a Spaniard.

Some parts of the Caſtiles are pleaſant; but are ill cultivated; have no wood of any moment; this makes fuel incredibly dear in Madrid; the expence of one ſingle fire there for the winter has been known to coſt fifty pounds! an amazing article! The charcoal conſumed in their kitchens, and braziers, comes chiefly from Gallapagar, at the diſtance of thirty miles, which is far enough in that country to make the carriage of it very expenſive. The principal timber they uſe, is fir, the growth of the country; their houſes, churches, carriages, and furniture, are chiefly of deal; there are ſometimes no leſs than fourteen large girders in the cieling of a ſmall apartment. One would not imagine from this circumſtance, that timber was ſcarce. As to the water in this country, I do not think it in general good; that of Madrid is excellent, which is plain by the court's being at much expence to have it conveyed to diſtant places. There are two fine rivers in the Caſtiles, the Tagus and the Guadiana;

Guadiana; as to the Manſanares, which runs cloſe by Madrid, it is but a poor ſtream, and falls into the Xarama, about ſix leagues diſtant from the Tagus. I was told in London, that the ſituation of Madrid was upon a plain, but it is a great miſtake: it is built upon a chain of little hills, and, becauſe there are higher mountains round it, at a diſtance, has been ſuppoſed to be in a plain.

The Spaniards erect pillars at proper diſtances upon the cauſeways, to direct travellers during the ſnows: we ſaw ſeveral of them in Leon, and other parts. The firſt comer to a Spaniſh inn, be his rank what it may, has the firſt choice of the accommodations: this occaſions a ſort of conteſt between the travellers in this country, who ſhall get firſt to the inn. It is a common practice to ſend a man on an hour or two before: we diſtanced one Don Joſeph, a Biſcayner, in this way; finding that he was going to the ſame *poſada*, or inn, we detached our faithful Antonio, who, as fleet as an Arab, ran over the mountains in bye-baths, and arrived at the inn long before the Don and we came to it. This conteſt ariſes from there being ſeldom more than one inn in a village; at which, if diſappointed, you muſt probably ride eight or ten miles before you can find another, which, at the end of a long day's journey, and in the dark, would be fatiguing, and perhaps dangerous.

Upon a review of the whole country from Corunna to Madrid, one may ſay, that Gallicia is a fine fertile province; that ſome parts of it are equal to many in England; but as to Leon, it is a naked, dreadful, barren rock, except where it is covered with a few pitiful firs, or ſhrubs, ſuch as are about Benevente and Villalpando, and except ſome few plains after you have paſſed Aſtorga. I turned round to take a view of Leon from one of the higheſt mountains, and was almoſt frightened at the ſight; a brown horror, as Mr. Pope expreſſes it, was ſpread over the whole; ſands, rocks, and craggy precipices, formed as ſavage a pro-

a prospect as can be imagined. And yet this country was probably once fought for; the inhabitants surely must find a charm in it unknown to us. In one of these villages we found a set of people, dressed in a whimsical manner, dancing to rude music; the whole appearance was entertaining and grotesque; the dance artless and odd; its natural simplicity shewed the people in their true character.

The road from Corunna to Madrid is certainly not so bad as it is generally thought in England. The mountains of Gallicia are very passable; the only difficult parts which I saw, were the descent at La Fava, and about twelve miles, as you come out of Serrarias. The mountains of Leon are rather disagreeable than dangerous, and all the rest is easy. Be it as it may, our English messengers find no difficulty in it. The accommodations, indeed, are miserable: I have said you must absolutely carry your provisions and bedding along with you; and even then, unless you can bear fatigue well, lye down in your clothes, eat eggs, onions, and cheese; unless you can sleep while your mules rest, rise the moment you are called, and set out early in the morning, before the heat comes on, you will fare ill as a traveller in Spain. It is a good method to carry dried tongues with you, hard eggs, not hams, for they will not keep, as we found by experience; some portable soup; tea, sugar, and spirituous liquors; not forgetting even pepper and salt: and whenever you meet with good bread, meat, fowls, or wine, always to buy them, whether you want them or not, because you know not what to-morrow may produce. A knife, fork, and spoon, are absolutely necessary, for you will find none; nor should you omit a pair of snuffers, a candlestick, and some wax-candles. Take care only not to carry any tobacco or rum; for they are all contraband, and may occasion the detention, if not the seizure of your baggage. Particularly bring with you as few books as possible, for the Inquisition will seize them. My

baggage

baggage was detained a fortnight on account of my books; and the earl of Briſtol was obliged to ſpeak twice to general Wall, before he could releaſe the captives. Many of theſe circumſtances ſeem trifling, but they are ſo material, that thoſe who happen to travel without them in this country, will find, by dear-bought experience, all theſe trifles become real inconveniences.

The town of Madrid, for as it is not an epiſcopal ſee, I think we cannot call it a city, is built on ſome little hills in the neighbourhood of a very indifferent ſtream called the Manſanares; which occaſioned much wit, when Philip II. built that great bridge over it, called the Puente de Segovia: ſome ſaid the king ſhould ſell the bridge to buy a river, &c.

Charles V. having recovered here of a quartan ague, firſt made this a royal reſidence; but how injudiciouſly, needs not be remarked. The capital of ſo great and extended a kingdom, ought doubtleſs to be at Seville; where, by means of the port, all the conveniencies and neceſſaries of life, and every article of foreign commerce might be had with eaſe.

Madrid is ſurrounded with very lofty mountains, whoſe ſummits are always covered with ſnow. It has no fortifications to defend it; it has no ditch, but is environed by a mud wall. Its gates, according to the taſte of that country, have their locks upon the outſide. There are very few good ſtreets, except thoſe of the Calle Mayor, the Calle d'Atocha, the Calle Alcala, and the Calle Ancha: the reſt are long, narrow, and extreamly dirty. The only good ſquare is the Plaça Mayor, which is large and regular enough; but there being balconies to every window, it takes off much of its beauty.

The houſes in Madrid are moſt of them brick, with dry walls, lime being there very dear and ſcarce; ſtone is ſtill more expenſive, becauſe it muſt be brought from ſix or ſeven leagues diſtance. Houſe-rent is at an exorbitant price; but that is not all, furniture

furniture is ſcarce to be had, without paying extravagantly for it; and if you would have glaſs windows to your houſe, you muſt put them there yourſelf, for you will not find them.—The houſes in general are wretchedly ill built, for you will ſeldom ſee any two walls upon the ſquare: they are laid out chiefly for ſhew, convenience being little conſidered: thus you will paſs through uſually two or three large apartments of no uſe, in order to come at a ſmall room at the end, where the family ſit. This is the general ſtate of the houſes there; not but there are ſome very magnificent palaces, built chiefly by viceroys, returned from their governments, and by the principal grandees: theſe have courts, and *portes cochers*, though the others have not. The houſes in general look more like priſons than the habitations of people at their liberty; the windows, beſide having a balcony, being grated with iron bars, particularly the lower range, and ſometimes all the reſt. A ſingle family is not the ſole tenant of an houſe, as is uſually the caſe in England; they are generally inhabited by many ſeparate families, who notwithſtanding are for the moſt part perfect ſtrangers to each other. Thoſe who can afford it, have a diſtinct apartment for ſummer and winter. Foreigners are very much diſtreſſed for lodgings at Madrid; there being only one tolerable inn, the Fontana d'Oro; and the Spaniards are not fond of taking ſtrangers into their houſes, eſpecially if they are not catholics. There is no ſuch thing as a tavern or coffee-houſe in the town; they have only one news-paper, which is the Madrid Gazette: their places of diverſion are the amphitheatre, built for the exhibition of the bull-feaſt, and the two theatres of La Cruz, and del Principe. The noiſe made by the itinerant bodies of pſalm ſingers in the ſtreets, or the *roſarios*, as they call them, is very diſagreeable in the evening; the frequent proceſſions, particularly thoſe of the Hoſt, troubleſome; at Eaſter eſpecially, when the ſight of thoſe bloody diſciplinants, the *flagellantes*, is extreamly ſhocking.

Next

Next to the king's palaces, one of the beſt buildings in Madrid is the Imperial College of Jeſuits, which is indeed a very noble ſtructure. There is no paſſing the ſtreets there commodiouſly without a vehicle; for as they practiſe the Scotch, or Edinburgh cuſtom, of manuring the ſtreets by night, they would be too offenſive to your feet, as well as your noſe, without a chariot by day.

Madrid is governed by a principal officer called the corregidor, who is ſomething like our lord mayor, though he is not choſen by the city, but by the king, and is not a merchant or tradeſman, but a gentleman well verſed in the law. He acts as a ſuperior judge, and has under him forty-one regidors, not unlike our aldermen, who compoſe his council, acting as inferior magiſtrates under him.

At the end of the city is a famous place for airing and recreation, called the Prado or Pardo de St. Hieronymo; a delightful plain ſhaded by rows of poplar-trees, and adorned with twenty-three fountains, from which it is ſprinkled every evening when the nobility and gentry repair thither in their coaches, or on horſeback.

At the extremity of the Prado is the palace called Buen Retiro, or the Good Retreat. This is a very indifferent quadrangle, and is not ſo good a royal manſion as St. James's. It was deſigned as a place of retreat for the king, from the hurry of the court and town. It, however, contains a great number of ſtately rooms and noble apartments, adorned with the moſt coſtly furniture and paintings, executed by the greateſt maſters; but it is only built of brick. The gardens are ſaid to be a perfect paradiſe, and abound with the moſt delightful ſhady walks, water-works, and the moſt curious productions of art and nature.

Caſa del Campo is a royal ſeat ſtanding on the other ſide of the river, to the weſt of the city, directly facing the king's town-palace, and was a very delightful place with a fine park, but is now much neglected.

Florida

Florida is another royal pleaſure-houſe, ſeated near the former in an enchanting ſituation. The palace of Aranjuez, about thirty miles from Madrid, has a fine front, and is agreeably ſituated in a pleaſant vale at the confluence of two rivers, the Xarama and the Tagus. Though the gardens are only a dead flat, and the walks plantations of trees in ſtraight rows; yet there is ſomething chearful and refreſhing in this cool and ſhady ſpot. St. Ildephonſo is a palace about ſixty miles from Madrid, in a delightful lonely country; part of it is alſo a convent. The building is not grand, nor in a good taſte; but the gardens are very fine, and the fountains the nobleſt in Europe. The gardens are ſaid to have coſt five millions ſterling. Here king Philip V. retired on his reſignation of the crown in the year 1724, and cauſed the relics of ſome ſaints, which were highly revered, to be brought from the Eſcurial into this chapel.

We now come to the palace, or convent, of the Eſcurial, ſo called from the village in which it ſtands, which is ſituated ſeven leagues to the north of Madrid. Philip II. the founder of this palace and the convent belonging to it, made a vow at the battle of St. Quintin againſt the French, on the frontiers of Picardy, to build a convent at the Eſcurial for monks of the order of St. Jerom, which he preferred from his being obliged to cannonade a convent of Jeromites during the ſiege of St. Quintin. The battle being gained on St. Lawrence's day, he called the convent after the name of that ſaint; and as he was burnt upon a gridiron, this prince immortalized the very manner of his martyrdom; for he not only ſtuck gridirons, either of paint, wood, metal, or ſtone, all over the convent, but built the very convent itſelf in the form of a gridiron. That part of the building which forms the palace is the handle of this gridiron, and the reſt being divided into a great number of ſquare courts, the buildings are ſo ranged as to form the ſides and bars. But in building this ſtructure he gave great

great diſguſt to the Spaniſh cortes: for Philip having aſſembled them to aſk ſupplies for carrying on the war againſt France, the ſtates very freely voted a large ſubſidy of ſome millions; which the artful monarch, as ſoon as he had once ſecured in his own coffers, applied to the building of this convent. This miſapplication of the public revenues gave ſuch vexation to the cortes, that they afterward aſſembled with more reluctance, being unwilling to be cajoled out of their money by the tricks of deſigning princes.

This royal monaſtery of St. Laurence is built on the declivity of a mountain, part of the Segovian chain, which ſeparates the two Caſtiles. It is of a beautiful white ſtone, veined with blue and brown, of a very fine poliſh, and is ſurrounded with the moſt delightful proſpect.

The monks here have a higher opinion of Philip II. the founder, than even of St. Laurence and St. Jerom: this indeed is only a decent part of gratitude; for as he thought that, by raiſing this ſuperb fabric, he ſhould atone for all his ſins, ſo he ſpared no expence to render it complete. It coſt during his reign twenty-eight millions of ducats, which is about three millions three hundred and ſixty thouſand pounds ſterling. He lived here chiefly during the laſt fifteen years of his life; and when he died, ordered himſelf to be brought out in his bed to the foot of the high altar, that he might die in ſight of it; and thus he expired. The place where his bed ſtood is ſince railed off, as ſacred.

The Pantheon chapel, the ſepulchre of the princes of Spain, is one of the fineſt in the world. The principal members of the portal are of black marble, regularly veined and ſpotted with white. In the leſſer parts gems, gold, ſilver, and bronzes, unite their luſtre. On the ſides are two pillars in relievo, with their baſes and capitals, beſide the jambs and lintels, formed out of one block of marble. Over this is the frize, and figures to the number of ten, ſupporting the crown. The pedeſtals, capitals, &c. are of braſs gilt;

gilt; and before the door is a baluſtrade of gilt braſs, of moſt beautiful workmanſhip.

From this portal you deſcend a ſtair-caſe compoſed of the fineſt Tortoſa jaſpers and Toledo marble, beautifully variegated, finely poliſhed, and joined with ſuch art as to appear only one ſingle piece, ſixty-four feet in length, conſiſting of thirty-four ſteps, divided into three flights, by the like number of landing-places. The baluſtrades are of beautiful jaſper marquetry, with marble mouldings. In the middle hangs a gilt luſtre with ſix cornucopias. At the third landing-place is the Pantheon door, adorned with four pilaſters, two of jaſper, and two of bronze. The pavement between the pilaſters is of poliſhed jaſper, and the ceiling repreſents Jacob's ladder.

Upon entering this auguſt cemetery, you are ſtruck with the beauty of its ſeveral parts. The order of its architecture is the compoſite. Its circumference is one hundred and thirteen feet, and the diameter from wall to wall is ſomething more than thirty-ſix feet; the height from the pavement to the central ſtone at the top is thirty-eight feet, and its figure is perfectly circular. The pavement repreſents the figure of a ſtar, the rays of which are formed of innumerable gems, jaſpers and different kinds of marble, with a fleuron in the center, glittering with gems. The whole is ſurrounded with a beautiful pedeſtal or baſe, on which ſtands ſixteen fluted Corinthian pilaſters of jaſper, the baſes and capitals of gilt bronze. The ſarcophagi or coffins are placed in niches all round the Pantheon; and the marble of which they are made, is remarkable for the fineneſs of the grain, the beauty of the colour, and the ornaments beſtowed on them.

The ring in the cieling, in the middle of which is the key-ſtone, forms a ſplendid fleuron, eighteen feet in circumference, and is of braſs gilt, and the deſign and workmanſhip very fine. From this fleuron hangs a large iron-rod, to which is faſtened a large gilt luſtre

luſtre of beautiful workmanſhip. At the lower end are the four evangeliſts in demi-relievo; over theſe are twenty-four cornucopias, along the edges of which are cherubins; and above theſe eight angels holding flambeaus; and the other eight are fixed to the heads of as many ſeraphs. It is every where embelliſhed with feſtoons, &c. and ſurmounted by a ſplendid crown. When the tapers in theſe cornucopias, the flambeaus held by the angels, and the candles on the altar are lighted, no words can expreſs its grandeur.

On the right-hand, going out of the Pantheon, a door opens into a vault, which may be called the ſecondary Pantheon, where thoſe of the royal family who are not entitled to a place in the principal ſtructure are interred. On every ſide are three rows of niches, to the number of fifty-one, for the coffins; and on the wall next the door is an altar-piece, in which is a good copy of Chriſt on the croſs, from Titian.

The Spaniards have in general an olive complexion, are of a middle ſtature, rather lean, but well made; they have fine eyes, gloſſy black hair, and a ſmall well ſhaped head.—Their cloaths are uſually of a very dark colour, and their cloaks almoſt black. This ſhews the natural gravity of the people. This is the general dreſs of the common ſort; for the court, and perſons of faſhion, have moſt of them now adopted the French dreſs and modes.

As their natural air is gravity, ſo they have conſequently great coldneſs and reſerve in their deportment; they are therefore very uncommunicative to all, and particularly to ſtrangers. But when once you are become acquainted with them, and have contracted an intimacy, there are not more ſocial, more friendly, or more converſible beings in the world. When they have once profeſſed it, none are more faithful friends. ——They are a people of the higheſt notions of honour, even to exceſs, which is a ſtill viſible effect of their antient love of chivalry, and was the animating

ſpirit of that enthuſiaſm. They have great probity and integrity of principle. As they perſevere with much fidelity and zeal in their friendſhips, you will naturally expect to find them warm, relentleſs, and implacable in their reſentments.

They are generous, liberal, magnificent, and charitable; religious without diſpute, but devout to the greateſt exceſſes of ſuperſtition. What elſe could induce them to kiſs the hands of their prieſts, and the garments of their monks?

If the Spaniards have any predominant fault, it is, perhaps, that of being rather too high minded; hence they have entertained, at different periods, the moſt extravagant conceits; ſuch as, that the ſun only roſe and ſet in their dominions; that their language was the only tongue fit to addreſs the Almighty with; that they were the peculiar favourites of heaven, inſomuch that when the arms of proteſtants have prevailed over theirs, they have been ready to call God himſelf an heretic. They formerly thought, that wiſdom, glory, power, riches and dominion, were their ſole monopoly; but the experience of two or three centuries paſt has contributed to ſhew the fondneſs of all theſe deluſions. The open and avowed attempts of its Auſtrian princes, graſping at univerſal monarchy; the ſecret and more concealed ambition of the Bourbon line, with all their plans of refined policy, have been, as Shakeſpear calls it, like the baſeleſs fabric of a viſion. It has been owing to theſe lofty conceits, that they are ſtill poſſeſſed with the higheſt notions of nobility, family and blood. The mountaineer of Aſturias, though a peaſant, will plume himſelf as much upon his genealogy and deſcent, as the firſt grandee; and the Caſtilian, with his coat-armour, looks upon the Gallician with ſovereign contempt.

Nothing can ſhew the *ſang froid* of the Spaniards more ſtrongly than the following circumſtance, which, though it hath been often related, is perhaps not

known to every reader. In the war that enſued between Spain and Portugal, upon the revolution in favour of the duke of Braganza, the Portugueſe plundered the village of Traigueros, and left a centinel in it, while the troops paſſed on.—The centinel, to amuſe the time, played on his guitar, which happened to be out of tune. A Spaniard belonging to this plundered village, offended with the diſſonance of the ſoldier's muſic, came to the centinel, and civilly begged him to lend him the guitar; which being done, he tuned it, and returned it to the Portugueſe, with this ſhort ſpeech—Now, Sir, it is in tune, ——*Aora ſta templada.*

The profeſſion of arms is their chief delight; to this darling paſſion, commerce, manufactures, and agriculture have been always ſacrificed. It never appeared more evident than in the ſucceſſion war; the peaſant voluntarily forſook the plough, and ran to the Auſtrian or the Bourbon ſtandard. There was no occaſion for an haranguing ſerjeant, or for an officer and a preſs-warrant, to call him to the field of action. *A la guerra, A la guerra,* was all the cry.

It has been imagined, from the event of the late war, that the Spaniſh are not good troops; but it is a great miſtake; there are no ſoldiers in the whole world that are braver than the Spaniſh. Thoſe who ſay otherwiſe only ſhew their ignorance of hiſtory. They have had the dukes of Berwick and Bitonto, the counts de Gage and Schomberg, the prince of Heſſe, the marquis De Las Minas, the generals Stanhope, Peterborough, and Stahrembergh, the eye-witneſſes of their bravery. That they make but an indifferent military figure at preſent, is no juſt argument againſt them; long peace, long diſuſe, and bad generals, will entirely damp the martial ſpirit of any people. They bear all hardſhips with the moſt unremitting patience, and can endure heat, cold, and even hunger, with ſome degree of chearfulneſs. They have courage and conſtancy ſufficient for the moſt hazardous undertakings; and though naturally ſlow,

yet when once put in action, purſue their object with great warmth and perſeverance.

The Spaniards frequently breakfaſt as well as ſup in bed; their breakfaſt is uſually of chocolate, tea being very ſeldom drank by them. They drink little wine. Their dinner is generally a *pochero*, or beef, mutton, veal, pork, and bacon, greens, &c. all boiled together. If it be a richer, or more expenſive mixture of meats and delicacies, it is then ſtiled an *olla podrida*, or what we call an olio. Temperance in eating and drinking is doubtleſs one of their virtues; you may ſee it in their proverbs; *Unas azeitunas, una ſalada, y ravanillos, ſon comida de los cavalleros*; that is, Olives, ſalad, and radiſhes, are food for a gentleman. They are great devourers of garlic; they ſeldom change the knife and fork, but eat every thing with the ſame individual weapon; delicacy, in many inſtances, not being their character.

The taſte for gallantry and dancing prevails in Spain univerſally; they are the two ruling paſſions of the country. Jealouſy, ever ſince the acceſſion of the houſe of Bourbon, has ſlept in peace. It is obſervable, that in proportion as manners become more civilized, that furious paſſion always loſes its force. Dancing is ſo much their favourite entertainment, that their graveſt matrons never think themſelves excluded by age from this diverſion. You may ſee the grandmother, mother, and daughter, all in the ſame country dance: the Engliſh, on the contrary, give dancing to youth, and leave cards to age. The two moſt favourite and univerſal Spaniſh dances are the *ſequedillas* and the *fundungo:* the firſt is ſomething like our hay; the ſecond is a very ancient dance, and though originally Roman, yet the Spaniards have mixed ſomewhat of the Mooriſh along with it: they are exceſſively fond of it; it is danced by the firſt of the nobility, as well as by the common people.

Moſt of the Spaniards take their *ſieſto*, or ſleep after dinner; maſs in the morning, dinner at noon,

and the evening's airing generally finish the round of their day. Tho' it is the *etiquette* of the country for the men and women to wear in the streets, and at mass, all the same dress, yet the ladies in private visits, wear as much variety of dress, and of a much richer sort, than those in England: but to a people of gallantry, the advantage of all wearing the same uniform in public, is easy to be conceived. The married ladies in Spain have each their professed lover, just as the Italian ladies have their cicesbeo. Their evening's airing is insipid to the last degree; you see nothing but a string of coaches following one another, filled with people of fashion: here a duke and his confessor; there a couple of smart young abbes *tête a tête*; here a whole family grouped together, just like a Dutch picture, husband and wife, children and servants, wet nurses and dry all together.—When they take their airing on *gala*, or court days, all their footmen are then dressed in laced liveries, with plumes of feathers in their hats. —The number of servants kept by the grandees, and people of the first fashion, is immoderate. Some of the Spanish grandees retain to the number of three or four hundred domestics; the English ambassador here, in compliance with the taste of the country, keeps near one hundred. As they go with four mules usually, they have consequently two drivers, or postilions; generally four, and sometimes six footmen behind their coaches, beside an helper to take off a pair of mules, when they enter Madrid, as they are not permitted to drive with more than four there. In the hot weather they take out the sides and backs of their coaches, for the sake of the air. They use sedan chairs but very little, and when they do, they have always two footmen, who go on each side the hindmost chairman, in order to hold him up, lest he should fall; and two of each side the sedan, and two who follow behind with lanthorns, though it be in the middle of the day: that is to say, they have

generally nine ſervants with a coach, and ten with a ſedan, beſide thoſe who go before.———

Among the diverſions and paſtimes of the Spaniards, the bull-feaſt is the moſt diſtinguiſhed: we ſhall give Mr. Clarke's deſcription of that exhibited in the Plaça Mayor at Madrid, upon occaſion of his catholic majeſty's public entry into his capital, on the 15th of July 1760. The ſquare, which is large, was thronged with people, and all the balconies ornamented with different coloured ſilks, and crouded from the top to the bottom of the houſes: the avenues to the ſquare were built up into the balconies, and a ſloping ſcaffold placed round for the common people, and raiſed about eight or nine feet from the ground.

Firſt came the coaches of the cavaliers, four in number, of a ſingular make, with glaſſes at the ends, and quite open at the ſides: the cavaliers were placed at the doors of their coaches, from whence they bowed to the people in the balconies as they paſſed round the ſquare, and were accompanied by their ſponſors, the dukes of Oſſuna, Banos, Arcos, and Medina Cæli. Before the royal family came a company of halberdiers, followed by ſeven or eight of the king's coaches, preceding his coach of ſtate, which was extreamly rich, with red and gold ornaments, and beautiful painted pannels. Then came a coach with ſome of the great officers; and next the king and queen in a very ſumptuous coach of blue, with all the ornaments of maſſive ſilver, and a crown at the top: the trappings of the horſes were likewiſe ſilver, with large white plumes. Theſe were followed by the coaches of the prince of Aſturias, the two infantas, and Don Lewis, with their attendants.

Their majeſties ſeated themſelves oppoſite to the balconies of the Engliſh ambaſſador, in which was our author, in a gilt balcony, with a canopy and curtains of ſcarlet and gold. On the right hand of the king's

king's balcony were placed the reſt of the royal family, and on the left the gentlemen of the bedchamber in a row, all dreſſed in a very fine uniform of blue and red, richly embroidered with gold. The halberdiers marched from the king's balcony, which was in the center of one ſide, and forming themſelves into two lines fronting different ways, cleared the ſquare of the croud, who retired into the ſcaffolds erected for them; after which the halberdiers formed themſelves into a line before the ſcaffold under the king's balcony. Two companies of boys, dreſſed in an uniform, with caps and red taffety jackets, came with buckets of water in their hands, and watered the ſtage as they croſſed over it to the oppoſite ſide: the ſix chief alguazils of the city now came mounted on fine horſes, covered with trappings, and dreſſed in the old Spaniſh habit, black, with ſlaſhed ſleeves, great white flowing wigs, and hats with plumes of different coloured feathers. They advanced toward the king's balcony, under which they were obliged to ſtay the whole time to receive his orders, except when they were frightened away by the bulls.

At length the troops belonging to the cavaliers aſcended the ſtage in four large companies, dreſſed in ſilk Mooriſh liveries, richly and elegantly ornamented with lace and embroidery: theſe firſt bowed to the king's balcony, and then went in proceſſion round the ſquare; and from the elegant ſingularity and variety of their uniforms appeared extreamly beautiful. After them came the four knights in the old Spaniſh dreſs, with plumes in their hats, mounted on fine horſes: each held in his hand a ſlender lance, and was attended by two men on foot, dreſſed in light ſilk of the colour of his livery, with cloaks of the ſame: theſe never forſake his ſide, and are his principal defence. The cavaliers then diſpoſe themſelves for the encounter, the firſt placing himſelf oppoſite to the door of the place where the bulls are kept, and the other at ſome diſtance behind him.

At a ſignal given by the king the doors opened, and the bull appeared, to the ſound of martial muſic, and the loud acclamations of the people: when ſeeing one of the attendants of the firſt cavalier ſpreading his cloak before him, he aimed directly at him; but the man eaſily avoided him, and gave his maſter an opportunity of breaking his ſpear in the bull's neck. In the ſame manner the bull was tempted to engage the other cavaliers, and always with the ſame ſucceſs, till having received the wounds with their lances, he was encountered by the other men on foot, who, after playing with him with incredible agility as long as they thought proper, eaſily put an end to him by thruſting a ſword either into his neck or ſide, which brings him to the ground, and then they finiſh him at once, by ſtriking a dagger, or ſword, behind his horns into the ſpine, which is always immediate death. After this the bull is hurried off by mules finely adorned with trappings.

After the knights were ſufficiently tired with theſe exploits, the king gave them leave to retire; bulls were then let out, one at a time, from another door: theſe were of a more furious nature, and were encountered entirely by men on foot, who were ſo far from fearing their rage, that they ſtrove to increaſe it, by darting at their necks, and other parts, little barbed darts ornamented with bunches of paper, ſome of which were filled with gun-powder, and were no ſooner faſtened to the bull than they went off like a ſerpent. Nothing can be imagined more tormenting than theſe darts, but the amazing dexterity with which they are thrown, takes off the attention from its cruelty. They alſo dreſs up goats ſkins, blown up with wind, and increaſe the fury of the bull by placing them before him, which makes a very ridiculous part of the entertainment. Many of the bulls, however, would not attack them; and one of the moſt furious that did, ſhewed more fear than in encountering his moſt ſturdy antagoniſt. They alſo

baited

baited one bull with dogs, which ſhewed as much courage as any of the bull-dogs in England.

My apprehenſions, ſays our author, were at firſt principally excited for the men on foot; but the knights are in much more danger, their horſes being too full of fire to be exactly governed; they cannot therefore ſo well avoid the aim, and are liable to be every moment overthrown with their horſes, if their attendants by their ſide do not aſſiſt them. Two beautiful horſes were nevertheleſs gored; one of which was overthrown with his rider, but fortunately the man eſcaped any miſchief from his fall. The courage of theſe horſes is ſo great, that they have been often known to advance toward the bull, when their bowels were trailing on the ground.

This ſpectacle is one of the fineſt in the world, whether it be conſidered merely with reſpect to the ſplendor of the ſight, or as an exertion of the amazing agility and dexterity of the performers. The Spaniards are ſo devoted to it, that even the women would pawn their laſt rag to ſee it. Nothing can be imagined more crouded than the houſes even to the tops of the tiles, and dearly enough do they pay for their pleaſure, pent together in the hotteſt ſun, and with the moſt ſuffocating heat that can be endured. This is certainly a remnant of Mooriſh, and perhaps Roman barbarity, and will not bear the ſpeculations of the cloſet, or the compaſſionate feelings of the tender heart: but, on the other hand, it has all the good effects of chivalry, in exciting in the minds of the ſpectators a diſpoſition to hardy actions, without the horror that prevailed in former times, of diſtinguiſhing bravery to the prejudice of our own ſpecies.

The bull-feaſt in the Plaça Mayor is never exhibited but upon ſome extraordinary occaſion, as the acceſſion or marriage of their kings, and is attended with very great expence, both to his majeſty and the city. But there is a theatre built without the walls, where there are bull-feaſts every fortnight, which to connoiſſeurs

connoiſſeurs are greatly preferable to the others, the bulls being more furious, and the danger greater to thoſe who fight them: but there is little difference in their manner of engaging them.

We ſhall now give ſome idea of the Spaniſh theatre, which our author viſited at the ſeaſon for acting the autos, or plays, in ſupport of the catholic faith. The theatre made a good appearance with reſpect to its ſize and ſhape; but was rather dirty and ill lighted, and, what was worſe, had an equal mixture of day-light and candles. The prompter's head appeared through a little trap-door, above the level of the ſtage; and he read the play loud enough to be heard by the people in the boxes. The pit made a motley appearance, many ſtanding in their night-caps and cloaks; while officers and ſoldiers were interſperſed among the dirtieſt mob. The ſide and front boxes were filled by perſons well dreſſed, and that which anſwered to our two ſhilling gallery was filled with women, all in the ſame uniform; a dark petticoat, and a white woollen veil. The actors were dreſſed in richer cloaths than thoſe in England, and theſe they are perpetually changing, in order to ſhew the expenſive variety of their wardrobe.

After ſome tedious and inſipid ſcenes, came on an interlude of humour. One of the comedians addreſſed a lady who ſung very prettily, and offered her a purſe of money: in the mean while a man brought in three barber's blocks which he placed upon the ſtage: theſe he firſt dreſſed in mens cloaths; but then undreſſing them, dreſſed them in womens apparel, after which came in three men who had a fancy to tempt theſe three ladies; but they were inflexibly coy, and it was not long before their gallants diſcovered their miſtake. At length, after ſome long tireſome unintereſting ſcenes, full of fuſtian and bombaſt, an actor, dreſſed in a long purple robe, in the character of Chriſt, preached to the four quarters of the world in their proper dreſſes; Europe and America heard him gladly,

gladly, but Aſia and Africa remained incorrigible. Our Saviour was ſoon after blind-folded, buffeted, ſpit upon, bound, ſcourged, crowned with thorns, and compelled to bear his croſs; when he kneeled down and cried, *Padre mi! Padre mi!* "Father, Fa-"ther, why haſt thou forſaken me?" After this the fellow placed himſelf againſt the wall, with his hands extended, as if on the croſs, and there imitated the expiring agonies of the bleſſed Saviour; upon this one of the actreſſes unbound him, took off his crown and ſcarlet robes, and he having put on his wig and coat, joined the reſt of the actors in a dance. After this one of the actreſſes, in a very long ſpeech, explained the nature, end, and deſign of the ſacrament; and the play was concluded by Chriſt appearing in a ſhip triumphant.

Soon after our author went to ſee a regular comedy, and there were two other Engliſh gentlemen in the ſame box with him. They underſtood very little of the deſign of the firſt act; they ſaw a king, a queen, an enchantreſs, and many other pretty delightful ſights; but the interlude with which it was concluded was extreamly low. The ſcene was intended for the inſide of a Spaniſh inn, during the night: there were three feather-beds, and as many blankets brought upon the ſtage; the queen and her maids of honour perſonated the miſtreſs of the inn and her maids; and accordingly fell to making the beds. After this ſix men came in to lie there, and one of them being a miſer, had rolled up his money in twenty or thirty pieces of paper. They then undreſſed before the ladies, by pulling off ſix or ſeven pair of breeches, and as many coats and waiſtcoats, and got into bed two by two: when behold, the jeſt conſiſted in ſeeing them kick the cloaths off one another, and then fight, as the ſpectator is to ſuppoſe, in the dark. The abſurdity of this ſcene, and the incomprehenſible ridiculouſneſs of it, made us, ſays our author, laugh immoderately. The ſight of the feather-beds,

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the men kicking and ſprawling, the peals of applauſe that echoed through the houſe, were truly inconceivable; though, I believe, our neighbours in the next box thought we laughed at the wit and humour of the author. It was a ſcene that beggars all poſſible deſcription, and I defy any theatre in Europe, but that of Madrid, to produce ſuch another.

When this interlude was finiſhed, there ſucceeded ſome other ſcenes between the king, queen, enchantreſs, and the reſt of the actors. Five or ſix of them all at once drew their ſwords upon the enchantreſs, who parried them with her wand, and, to their great amazement, retired unhurt into her cell. At other times the enchantreſs killed with a look, and reſtored to life with a ſecond. In ſhort, after ſeveral ridiculous incidents, the enchantreſs renounces the devil and all his works, and in the concluſion embraces the catholic faith, and declares ſhe will adhere to that alone. But it can hardly be ſuppoſed, that theſe abſurd dramatic pieces are the beſt of the kind; and indeed they are ſaid to have ſome that are excellent, as thoſe of Lopez de Vega, which come neareſt to our Shakeſpeare.

Mr. Clarke tells us, that he has informed himſelf from good authority, that our trade with Old and New Spain is full one third leſs than it was about forty years ago; and that the balance and exchange, between Spain and Great Britain, are every day more and more turning againſt the latter kingdom. The cauſes of this decreaſe are indeed not at all difficult to be diſcovered or accounted for. Part of it is owing to the extream avarice and extortion of our own merchants, who, not contented with moderate profits, have kept up the prices of their goods beyond their juſt proportion, and thereby opened a door for the French and Dutch to underſell us at the Spaniſh markets. Another reaſon is, that the price of labour in thoſe two countries, is conſiderably lower than in our own, which enables them likewiſe to afford

their

their goods to the Spaniards at a much cheaper rate than we can do. A third reaſon is, the alteration introduced during the Spaniſh war in queen Anne's time; when the French crept into that trade, and deprived us of a greater ſhare of it than we ſhall probably be ever able to recover. A fourth reaſon may be, the progreſs which the Spaniards themſelves have made in ſome branches of manufacture: for the encouragement which the kings of the houſe of Bourbon have given to manufactures and arts, has excited ſome few Spaniards to apply themſelves to induſtry and trade. For ſeveral years paſt, the miniſtry in Spain have endeavoured, by means of foreign workmen, to ſet on foot various manufactures; and the great attention they have given to that object, has not been altogether without effect. But at preſent, by a ſtrange infatuation, the miniſter to whoſe department the care of the manufactures belongs, not only neglects, but diſcourages them; and they conſequently decline very faſt.

But notwithſtanding the arts of French inſinuation, our traffic with Spain is very conſiderable, and chiefly in the following articles.—We export to that country large quantities of dried and ſalted fiſh, called by them *bacalas*; likewiſe broad cloaths and woollen ſtuffs of various kinds to a great amount; ſilk ſtuffs, cutlery ware, warlike and naval ſtores, particularly cables and anchors; alſo watches, wrought braſs, and prince's metal, toys, mathematical inſtruments, cabinet work, particularly of mahogony; wrought and unwrought tin, leather, lead, corn, dry and ſalted meat, cattle, butter, cheeſe, beer, hats, linen, vitriol, pepper, rice, and other products of our American colonies: and, if we attended to it, we might ſupply them with great quantities of timber from thoſe colonies, as the Spaniards, though they have in ſome parts fine woods of excellent oak, yet from their inexpertneſs in felling trees, and want of roads, are in a manner entirely deprived of the uſe of them.

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From Spain we receive the following articles: wines, oil, vinegar, fruits of various kinds, viz. olives, raiſins of the ſun, raiſins dried with aſhes, called by them *paſſas de lexia*; raiſins from Almunegar, a city on the coaſt of Andaluſia, famous for that produce; cheſnuts, almonds, figs, citrons, lemons, oranges, cocoa-nuts, Spaniſh pepper, pomegranates, fine wool, indigo, cochineal, materials for dying, kali, or barillia, and ſofa, for the making of ſoap and glaſs, chiefly from Alicant; quickſilver; ſome wrought ſilks, particularly from Valentia; and of late raw ſilk, balſam of Peru, vanillas, cake-chocolate of Guajaca, ſalſaparilla, ſalted ſea-brizzle, ſaltpetre, ſalt from Cadiz, ſalt from Port St. Mary's, woollen counterpanes, and a remarkable fine ſort of blankets from Segovia; iron from Biſcay, ſword blades, particularly from Toledo, gun and piſtol barrels from Guipuſcoa and Barcelona, vermilion, borax, hams, ſnuff from Seville and the Havannah, ſoap, formerly a conſiderable article, but as we now make it ourſelves, only a trifle, though there is ſtill much of it annually run into Scotland; and ſeveral roots and drugs of the growths of Spain and America, employed in medicine.

The trade between Spain and her colonies in America, is the moſt conſiderable part of their external commerce, and the great ſupport of their navy; for, till our late breach with France, very few of their ſhips navigated into foreign parts; and the chief ſource that ſupplied the balance of their trade with other nations, aroſe from this branch. Their internal traffic is by no means proportionate to the numbers of their people, the natural advantages of their ſituation and climate, the abundance of raw materials which the country produces, and their Indies ſupply them with; eſpecially when we reflect on the many years of peace which they have enjoyed, and that commerce were never ſo much conſidered by the ſeveral European ſtates, as it is in the preſent age.

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The great error of the Spaniſh policy ſeems to be this; they never ſufficiently attended to the truth of the following political maxim, That induſtry, manual labour, and the arts, are more beneficial, and truer ſources of wealth to a ſtate, than the richeſt mines of gold and ſilver. Dazzled with the ſpoils of America, they turned their whole attention to ſeize the excluſive poſſeſſion of thoſe ſeeming riches; they neglected agriculture and manufactures, and contracted a contempt for the mechanic and even liberal arts; in conſequence of which, the country becoming daily leſs populous, their maritime and military ſtrength ſoon declined. Of late years the Spaniſh miniſtry hath been fully ſenſible of this fatal miſtake, and hath endeavoured to raiſe a ſpirit of induſtry among the people, by promoting the eſtabliſhment of manufactures, in various parts of the kingdom: but though they have tempted the people, by exemption from taxes, and many other privileges, yet the progreſs they have made is not ſo conſiderable as might have been expected.

We ſhall now attend Mr. Clarke on his journey from Madrid to Liſbon.—"As his catholic majeſty did not think proper to give the earl of Briſtol any anſwer, in relation to the queſtion put to him by the court of Great Britain, we, who all held ourſelves in readineſs for an abrupt departure, made the neceſſary diſpoſitions for an immediate return to England: accordingly the requiſite paſsports being obtained, Stanier Porten, Eſq; the Engliſh conſul-general at Madrid, led the way, and ſet out, on the 16th of December, on his route for Portugal. We ſhould have been obliged to return that way, becauſe the war prevented our going through France, and the road to Corunna being not practicable for a coach, unleſs we had made a very wide detour, and taken the road to San Jago de Compoſtella.——But his Britannic majeſty fixed that route, by ordering that a ſhip (the Portland man of war, captain Richard Hughes commander)

commander) ſhould ſail directly for Liſbon, and bring home the Engliſh ambaſſador and his retinue.——— The conſul having gone the day before, in order to prepare the way for the ambaſſador, procure him the beſt accommodations, and to give notice of his coming; his excellency ſet out on the 17th of December, without taking leave of the court of Spain.

As the whole nation were averſe to a war with England, the Spaniards beheld the ambaſſador's departure with the utmoſt regret; it being their opinion, as well as the conſtant maxim of Patinho, *Con todo el mundo guerra, y paz con Ynglaterra*, "War with all the "world, but peace with England." Some ſaid, *Es por neuſtros peccaos*; and others, *Es uno golpe politico*; that is, "It is for our ſins;" and, "It is a political "ſtroke;" that is to ſay, the court's doing, not a national war.

Though the ambaſſador returned, without taking leave of the court, yet he received, on his departure, all the honours and civilities which were due to his rank and character. General Wall ſent orders to all the governors, and commandants of every city or town the ambaſſador was to paſs through, that they ſhould ſhew him all the accuſtomed honours and reſpects due to the ambaſſador of Great Britain.—Accordingly, at every place, the governor waited on his excellency, at his arrival, with a polite Spaniſh compliment; the ſoldiers were drawn up under arms, the drums beating, colours flying, and the cannon on the ramparts fired at his departure.

We were to travel ſixty-three leagues before we could get out of Spain, and paſs the Guadiana at Badajos, which is the laſt frontier city toward Portugal; and then we had 29 leagues remaining to Aldea Gallega, a little village on the ſouth ſide of the Tagus, where we were to paſs that river to come at Liſbon. We were to paſs two thirds of this way in an enemy's country, and the remainder in a dreary, barren, rocky

rocky ſoil, ſomewhat, indeed, more fertile than Spain, but very little better in its accommodations. Beſide this, the ſeaſon of the year, which is ever unfavourable to travellers, was moſt particularly ſo to us at this juncture, as it rained almoſt that whole fortnight without intermiſſion; inſomuch, that ſome of the rivers were ſo increaſed, as to prevent a paſſage: this happened to thoſe who conducted the baggage-waggons, which were retarded ſome days by the floods.—Add to this, the rigour of the ſeaſon, and the cold, the ſtormy winds to be naturally expected in that part of the year; and, at thoſe ſeaſons, the reſtleſs toſſings of the bay of Biſcay. All which circumſtances frequently put me in mind of thoſe remarkable words of ſcripture, *And pray that your flight be not in the winter.*

The firſt place worth notice in this route, is the town of Talavera de la Reyna, in the kingdom of New Caſtile, on the banks of the Tagus. It is the greateſt manufacture of ſilver and gold ſilks, perhaps, in the whole country. The late king Ferdinand protected and encouraged it much; but it is now ſinking, as moſt of the reſt of their manufactures are, under the uncommercial aſpect of the miniſter Squilacci. There is likewiſe a curious manufacture of earthen ware. Its ancient name was Talabriga. It was called De la Reyna, becauſe it belonged to queen Mary, wife of Alonzo XII.

There is one hill, of a long, winding, and difficult aſcent, before you come to Jarayſejo; it is dangerous in ſome parts; it employed us almoſt a whole morning to ſurmount it; and one baggage-waggon fell down ſome part of the precipice, but was got up again entire. There is likewiſe a very dangerous paſs of a mountain, about two leagues before you come to Truxillo: your coach muſt here be drawn up by oxen, and ſupported by men, otherwiſe it is impoſſible to get it over the mountain. ——Truxillo is a city in the province of Eſtremadura, ſtanding on a

hill, on the top whereof is a caſtle, the country about it fruitful.——It was founded by Julius Cæſar, and after him called Turris Julia, hence corruptly Truxillo.

The next place of note is Merida, the capital city of the province of Eſtremadura, built on the banks of the Guadiana, over which there is a moſt noble bridge, the work of that great emperor, as well as builder, Trajan. There are here ſtill to be ſeen many fine remains of Roman antiquity: in the market-place is a large column, built entirely of inſcription and ſepulchral ſtones, crowned on the top with an antique ſtatue; the walls for the moſt part Roman; there are ſome remains of an amphitheatre, aqueduct, circus, &c. all Roman. It was built by Auguſtus, given by him to veteran troops, and called Emerita Auguſta, whence corruptly Merida.

Four leagues farther, on the banks of the ſame river, ſtands Lobon, where there is a caſtle. It was antiently called Lychon, in Greek, ſignifying a wolf, which its preſent Spaniſh name does likewiſe.

The laſt city in Eſtremadura, on the frontiers of Portugal, is Badajoz, well fortified, has a fine bridge, a caſtle, and was antiently called Pax Auguſta; whence its preſent name.——Here we took our laſt adieu of Spain; and were not a little pleaſed to find ourſelves on Portugueſe ground the next morning, at Elvas; where the ambaſſador ſtayed all day, though it was only three leagues to it, in order to forward a meſſenger to England, and ſend his diſpatches to the honourable Mr. Hay, his Britannic majeſty's miniſter plenipotentiary at the court of Liſbon. — Elvas is a city in the province of Alentejo in Portugal. Being the frontier to Spain, it is the beſt fortified place the Portugueſe have: it is alſo a biſhopric. There is a good cathedral, with a moſt elegant chapter-room. The dean, who was a very polite eccleſiaſtic, was ſo obliging as to ſhew it us himſelf.

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Six leagues farther, you come to Eſtremos, another fortified place, about two leagues from Villa-Vizoſa; where is a caſtle on the hill.—The ſituation is beautiful, and the town has a clean, neat, pleaſing appearance; it is remarkable for a fine manufactory of earthen ware.—It is moſt memorable for a victory obtained by the Portugueſe, under the command of count Schomberg, in 1663, over the Caſtilians, whoſe general was Don John of Auſtria, in their laſt invaſion of that kingdom.—They found in that prince's caſket, after the battle, very compleat liſts of the Spaniſh army, artillery, and other offenſive munitions of war.—The court of Liſbon, diverted at this incident, bad their ſecretary of ſtate write at the bottom of one of theſe liſts, "We certify, that the "above liſt is very exact, having found it after the "defeat of Don John of Auſtria, near Eſtremos, "8th June 1663."—The diſtance of time between the laſt and the preſent invaſion being only one year ſhort of a century.

The next place of note is Arroyolos, ſtanding on an eminence, with a good fort to it; it gives the title of earl to the family of Caſtro.

The 31ſt of December we arrived at Aldea Gallega. Here our diſperſed parties united again with the greateſt joy, having the beautiful proſpect of that fine river the Tagus before us, which is no leſs than twelve miles broad at that place, and which we were to paſs at ſix o'clock the next morning, becauſe of the tide. And here we were glad to reſt from all our fatigues; ſome of us having ſuffered very much from the length and labour of the journey.

We arrived at Liſbon about eight o'clock the next morning; where the honourable Mr. Hay received the ambaſſador, and his retinue, and conducted him to his own houſe."——

Portugal was formerly called Luſitania; but its boundaries were then different from thoſe it has at preſent. The name of Portugal is by ſome thought

to arise from Portus Gallus, or Portus Gallorum, from the multitude of French which came to the city of Porto, on the river Douro, in order to assist the Christians against the Moors. But the more general opinion is, that it is derived from a town on the river Douro, by the ancients called Cale; but by the moderns changed to Gaya: opposite to this place a new town, with a harbour, was built by the inhabitants, who gave it the name of Portucale, or the Port of Cale, which, by its prosperity, proved the origin of the present flourishing city of Porto; and the whole country from hence received the name of Portugal.

This kingdom is bounded on the north by the Spanish province of Galicia; on the east by the provinces of Leon, Estremadura, and Andalusia; and on the south and west by the Atlantic ocean: so that it is the most westerly part of the continent of Europe. It extends from 36° 50′ to 42° 3′ north latitude, and between 7° and 10° west longitude from London. Its length from Valença, the most northern town in it, to Sagres, the most southern, near Cape St. Vincent, is about 310 miles; and its greatest breadth from Peniche, a sea-port in Estremadura, to Salvaterra, on the frontiers of Spain, is 112.

The climate is much more temperate than in Spain, though it is a little different in the several provinces. The northern parts feel a kind of painful cold in winter, though this is chiefly owing to the rains which fall at that season; and in the southern the summer heats are very great. However, both winter and summer are very supportable; for cooling sea-breezes, during the latter, refresh the country, and the season of spring is extreamly delightful.

Though the soil is very fruitful, agriculture is so much neglected, that above half the country lies waste, and the inhabitants are supplied with a great part of their corn by the English and Dutch, and have Indian corn from Africa. Portugal, however, abounds

abounds in excellent wine and oil; the greateſt part of the latter is made in the province of Alentejo, for the olive-trees thrive better here, near the ſea, than up in the country. Here are alſo abundance of oranges, lemons, figs, pomegranates, raiſins, almonds, cheſnuts, and other fruit. It produces great plenty of fine honey, and conſequently of wax. The beſt honey found in the fields is almoſt of a white colour, and of a moſt agreeable flavour; and the wood-honey is more agreeable to the taſte than in other countries.

As Portugal has ſome excellent paſtures, particularly in the country about Monteſtrella and near Ourique, the grazing is in ſome places very conſiderable, and there are ſeen an uncommon number of horned cattle and ſheep; but in moſt places it is at ſo low an ebb, that the greateſt part of their oxen come from Spain. Their horſes are not large, but very fleet; and they have fine mules, which ſell for a great price. The Portugueſe breed more aſſes than horſes, the latter being clandeſtinely imported from Spain.

From the mountains iſſue ſeveral ſtreams and ſmall rivers, which fertilize the vallies and fields, and either join the great rivers in their courſe, or diſcharge themſelves ſeparately into the ſea: but all the great rivers of Portugal have their ſources in Spain. All theſe rivers abound in fiſh; and the three principal, namely the Douro, the Tagus, and the Guadiana, divide the kingdom into three parts.

With reſpect to the government of Portugal, the king is, in many reſpects, an unlimited monarch; but, on the impoſition of new taxes, the ſettlement of the ſucceſſion, and other important concerns, the conſent of the cortes, or ſtates, which conſiſt of the clergy, the high nobility, and the commons, is neceſſary. The clergy are here repreſented by the archbiſhops and biſhops; the high nobility are the dukes, marquiſſes, counts, viſcounts, and barons; and the

repreſentatives of the commons are choſen by the cities and towns. Among them are alſo reckoned the lower nobility, and the maſterſhips of the order of knighthood. This aſſembly never meets but by the king's proclamation; and though the crown is hereditary, yet the conſent of the ſeveral ſtates is neceſſary to the ſucceſſion of a brother's children. The crown too devolves to the female line; but this right is forfeited, if they marry out of the kingdom.

The higheſt office is the council of ſtate, in which all the great affairs of the kingdom are tranſacted, with the diſpoſal of all eccleſiaſtical and temporal offices; as the nomination of all archbiſhops and biſhops, viceroys, captain-generals, governors of the provinces, with every thing relating to peace and war, embaſſies, alliances, &c.

For the inferior adminiſtration of juſtice, each of the ſix provinces of the kingdom have inferior courts.

The king's revenue ariſes firſt, from the hereditary eſtates of the royal houſe of Braganza, to which belong fifty villas. Secondly, from the royal domains. Thirdly, from the cuſtoms, of which thoſe of Liſbon are the moſt conſiderable. Fourthly, from the taxes. Fifthly, from the exciſe, which is very high, and paid even by the clergy. Sixthly, from the monopoly of Brazil ſnuff, which, in 1755, was farmed for three millions of cruſadoes. Seventhly, from the coinage. Eighthly, from the ſale of indulgencies, which the Pope renews to the king every three years by a ſpecial bull. Ninthly, from the grand maſterſhips of the order of knighthood, which the king holds in his own hands. Tenthly, from the eccleſiaſtical tithes in foreign countries. Eleventhly, from the duty of the fifth part of all gold brought from Brazil, which annually amounts to three hundred thouſand pounds ſterling; and laſtly, from the farm of the Brazil diamonds.

The military forces, in time of peace, when compleat, amount, according to Dr. Buſching, to no more

more than fourteen thouſand men; and the ſame author obſerves, that the Portugueſe navy in 1754, conſiſted only of twelve ſhips of war, and theſe but weakly manned.

The provinces of Portugal, beginning at the ſouth-eaſt, are the following: Eſtremadura, Beira, Algarve, Alentejo, Eſtremadura, Beira, Trazos Montes, and Entre Duro e Minho.

The Portugueſe foreign dominions, which were formerly extreamly conſiderable, are now greatly diminiſhed.——They at preſent poſſeſs, in the Atlantic Ocean, the Cape de Verd Iſlands, St. Thome, &c. In Africa, fort Magazan on the coaſt of Morocco, Cacheo on the Negro coaſt, ſeveral forts in the kingdom of Congo, Loango, Angola, and Monomotapa; a fort in Monoemugi; the town of Moſambique in the kingdom of that name, and the town of Sofala. In Aſia, the towns of Diu, Goa, Onor, Macao, &c. In America, Brazil, part of Guiana, and Paraguay.

Emanuel de Farca, a Portugueſe writer, deſcribing his countrymen, ſays, "The nobility think themſelves gods, and require a ſort of adoration; the gentry aſpire to equal them; and the common people diſdain to be thought inferior to either." This pride is the characteriſtic both of the Spaniards and Portugueſe: and here the grandees and their ladies carry their haughty ſpirit to ſuch an extravagant height, that they ſtand upon the niceſt punctilios with reſpect to rank and titles. The ladies of quality are ſerved by their maids and ſlaves on the knee; and indeed the women of quality will ſcarcely be ſpoken to by mean people in any other poſture: a degree of haughtineſs practiſed in no other Chriſtian country, and which they probably received from the Moors. But this is far from being the worſt part of their character; for it is become a proverb, that a Spaniard, ſtript of all his good qualities, makes a perfect Portugueſe. Indeed they are generally characterized, as

being cruel, treacherous, malicious, and revengeful, both to one another and to ſtrangers; crafty in their dealings, and the meaner ſort addicted to thieving. But to this general character, there are many noble exceptions.

The Portugueſe gentlemen commonly wear black, and thoſe of the court frequently follow the French faſhions.

With reſpect to their houſes and furniture, they have uſually a great many rooms on a floor. The floors and ceilings are formed of a plain white plaiſter, that looks like poliſhed marble. They change their furniture and apartments according to the ſeaſon of the year; and upon the lower floors of their ſummer apartments they uſually throw water every morning, which ſoon dries up, and leaves a refreſhing coolneſs. Upon theſe floors they ſpread fine mats, and cover the walls with them chair-high; above theſe are hung pictures and looking glaſſes, and all round the rooms of the ladies apartments, cuſhions of ſilk or velvet are laid upon the mats, which they ſit upon croſs-legged, as hath been already obſerved with reſpect to the Spaniſh ladies. Between theſe cuſhions are fine tables and cabinets; and, at certain diſtances, vaſes of ſilver, in which are orange or jeſſamine-trees, and in their windows they have frames of ſtraw-work, to keep out the ſcorching beams of the ſun.

The houſes of the nobility are crouded with domeſtics; but their wages are very low, they having only eight-pence or ten-pence per day to purchaſe diet, cloaths, and every thing elſe; and a gentleman belonging to a grandee has only about fifteen crowns a month, though he is obliged to dreſs in velvet in winter, and ſilk in ſummer. Indeed the ſervants lay out the greateſt part of their ſalaries in cloaths, living upon onions, peaſe, beans, and other pulſe. One reaſon of the Portugueſe nobility having ſuch a number of ſervants, is a cuſtom which prevails among them, of keeping all in their pay who have ſerved their

their anceſtors; ſo that ſome of the grandees have four or five hundred of both ſexes, the greateſt part of whom are meerly for ſhew, and ſeldom appear but on days of ceremony.

The quality, beſide their ordinary ſervants, retain abundance of dwarfs of both ſexes, who are dreſſed as fine as poſſible; they have alſo a number of ſlaves, who are Moors, and are valued at four or five hundred crowns apiece. Over theſe they had formerly the power of life and death; but at preſent the government will not permit their killing them. Where two ſlaves marry, their children are ſlaves; but if a freeman marries a ſlave, the children are free.

Theſe ſlaves are their beſt ſervants, for the others will ſometimes pride themſelves on having as good blood as their maſters. The very beggars rather demand than ſupplicate an alms, alleging their being deſcended from old Chriſtians; and if you give them no money, they muſt be diſmiſſed with a compliment, upon which they go away contented.

The food of the Portugueſe is nearly the ſame with that of the Spaniards, and they are equally ſober and abſtemious. The men mix water with their wine, and the women generally drink only water. It is cuſtomary with the Portugueſe to betake themſelves to ſleep about noon, on account of the heat, and to tranſact moſt of their buſineſs in the morning and evening, or even at night.

The method of travelling here is much the ſame as in Spain, except their having fewer coaches, and travelling more by water than the Spaniards, from their country lying along the ſea-coaſt, and its being croſſed by many great rivers that riſe in Spain. The mule or the litter are generally uſed on a journey; their horſes, which are ſprightly and well made, ſerve indeed for ſhort viſits, to prance at a proceſſion, or before the windows of their miſtreſſes; but the mules being ſtronger and ſurer footed, are fitteſt to climb their mountains; but have only a ſlow pace.

Their

Their language is a compound of the Spaniſh, Latin, Mooriſh, and French.

With reſpect to the religion of the Portugueſe, they are the moſt bigotted Papiſts; but though the exerciſe of the Jewiſh religion be prohibited by the fundamental laws of the kingdom, yet all authors agree, that great numbers of ſecret Jews ſtill remain among the Portugueſe; and theſe too among the nobility, biſhops, prebends, monks, nuns, and the very inquiſitors themſelves: and when unable to conceal themſelves, eſcape to England or Holland, and there openly profeſs Judaiſm. The inquiſition, which was introduced by king John III. and has ſince been ſet up in all the Portugueſe dominions, except Brazil, is very active in detecting them, and thoſe they call heretics; and are no leſs rigorous in puniſhing them. Impious, cruel, and inhuman, as this tribunal is, yet its feſtivals or ſolemn burnings, called *auto de fe*, or the act of faith, afford the higheſt delight to the infernal bigots, who, while their fellow-creatures are burning in the flames, cry aloud, "Oh, what great goodneſs! Praiſed be the holy office." King John IV. in ſome meaſure, however, curtailed the power of the inquiſition, commanding that all its ſentences ſhould be laid before the parliament, and that the accuſed ſhould be allowed council for making their defence; and enacted, that only blaſphemy, ſodomy, hereſy, ſorcery, pagan cuſtoms, and the converſion of the Jews ſhould come under their cognizance.

The number of convents in Portugal is ſaid to amount to nine hundred, and moſt of them are very rich; but the Jeſuits, who in multitude and opulence ſurpaſſed all the other orders, have lately been baniſhed.

With reſpect to the eccleſiaſtics, there is a patriarch of Liſbon, who muſt always be a cardinal, and of the royal family. Next to him are three archbiſhops, who rank with marquiſſes; and the firſt of them the archbiſhop of Braga, who is primate of the kingdom,

kingdom, and lord ſpiritual and temporal of his city and the neighbouring country. The biſhops hold the rank of counts. Beſide thoſe in Europe, the Portugueſe have archbiſhoprics and biſhoprics in the other three parts of the world.

With reſpect to the ſtate of learning in Portugal, it is at as low an ebb as poſſible. Indeed there are univerſities at Coimbra and Evora. At Liſbon is a royal academy for the Portugueſe hiſtory; at Santarene is an academy of hiſtory, antiquities, and languages; and at St. Thomas an academy of ſciences, on the ſame footing as that of Paris: but while bigotry continues here at its preſent enormous height, it is impoſſible for ſcience to flouriſh. An Italian capuchin, in 1746, publiſhed a work in the Portugueſe tongue, on the true method of ſtudy, in four volumes quarto, which he dedicated to the king of Portugal; and he there aſſerts, that the ſchools of this country are places of retreat for thoſe errors, which by Newton and Des Cartes, were driven out of the other parts of Europe: and according to him Galilæo, Des Cartes, Newton, and Gaſſendi, are conſidered in Portugal as atheiſts and heretics, not to be mentioned but with ſome marks of execration.

The Portugueſe not only neglect agriculture, but all arts and manufactures, though the country has the fineſt materials; the greateſt part of theſe are diſpoſed of unwrought to foreigners, and when worked up, are purchaſed again, at a high price. The Portugueſe, indeed, make a little linen, a variety of ſtraw-work, and candy ſeveral kinds of fruit, particularly oranges. They have likewiſe ſome coarſe ſilk, and woollen manufactures; but theſe are trifling articles that ſupport only a very ſmall part of the nation.

The Portugueſe, however, carry on a very extenſive trade; but from this they reap little profit, being obliged to vend, not only their own produce, but all the merchandize and riches brought from their ſettlements in other parts of the globe, and eſpecially from

from America, to the Europeans, particularly the Engliſh, in exchange for corn and manufactured goods of all kinds, with which they ſupply both Portugal and its poſſeſſions abroad. The chief commodities of the Portugueſe conſiſt of imports from their own colonies, particularly from Brazil, as tobacco, cacao-nuts, ſugars, ſpices, drugs, ivory, ebony, brazil-wood, hides, gold, pearls, diamonds, and other valuable gems.

All ſums of money are reckoned in Portugal by reis and cruſadoes, which are not real, but only imaginary coins. The gold coins of Portugal are, the double moedas, of one pound ſeven ſhillings value; the quarter of which is called a millrei, or a thouſand reis, and has therefore the number one thouſand marked upon it: and the Johns, worth three pound twelve ſhillings, which are ſubdivided into halfs, quarters, eighths, and ſixteenths. The ſilver coins are the vintain of twenty reis; the half teeſton of fifty; and the whole teeſton of one hundred.

"The city of Liſbon, ſays Mr. Clarke, built, like old Rome, on ſeveral little hills, is one of the fineſt views from the water that can poſſibly be imagined: as you approach nearer to it, the tragical effects, the havock of that dreadful earthquake, cannot but touch every beholder with ſentiments of pain. After landing, we paſſed through ſome ſtreets, near a mile in length, where the houſes were all fallen on each ſide, and lay in that undiſtinguiſhed heap of ruin, into which they ſunk at the firſt convulſive ſhocks. Not that the reader is to imagine, that the greateſt part of that fine city fell on that fatal morning; ſo far from it, that I believe, not above one fourth part of it was deſtroyed: for it prevailed more in one particular quarter than the reſt; and there the deſolation was almoſt univerſal, ſcarce an houſe or building that was not thrown down. In the other parts of the city, ſome ſingle ill-conditioned, or ruinous buildings fell, but the reſt ſtood.——And there

is

is ſcarce a ſtreet but you will ſee ſhores and props fixed to the buildings on each ſide, to prevent their falling even now; they having ſuffered ſo much from the ſhock they had received.——Conſidering how much time has elapſed ſince the earthquake, very little has been rebuilt in proportion.—They have built a cuſtom-houſe, an arſenal, a theatre, and ſome few other buildings. All agree, that the fire occaſioned infinitely more havock than the earthquake. Thouſands of the inhabitants, unhappily, in the firſt confuſion of their fear, taking the ill-judged ſtep of thronging into the churches, the doors of which being ſometimes ſhut by the violence of the crowd, and ſometimes locked by miſtake, when the fire ſeized the roofs of thoſe buildings, theſe unhappy ſufferers were moſt of them deſtroyed; ſome by ſheets of lead, that poured like a molten deluge upon their heads; others maſhed by the fall of the roofs, and the reſt burnt alive. Imagination can ſcarcely form a ſcene of confuſion, horror, and death more dreadful than this.——After the ſhocks were over, the fire continued burning for many weeks; and it is thought, was one principal cauſe of their eſcaping the plague, as the putrefaction of the bodies was by that means much leſs.——The calculation of the number that periſhed, as they kept no regiſters, muſt be in great meaſure conjectural; but that thouſands and ten thouſands were deſtroyed, there is no doubt. The morning on which it happened was moſt remarkably ſerene and pleaſant, particularly about 10 o'clock, and in one quarter more, all was involved in this dreadful ſcene of terror and deſtruction.———As this event produced many changes, thoſe among the commercial parts of the city were not the leaſt remarkable. One who yeſterday was at the eve of a bankruptcy, found himſelf to-day with his books cleared; and hundreds, who lived in eaſe and affluence, as ſoon as they had recovered from their firſt

panic and diſmay, ſaw want and poverty ſtare them in the face.

The calamities of Portugal in general, and thoſe of the city of Liſbon in particular, within the ſpace of ſo few years, cannot, I think, be paralleled in all hiſtory.——An earthquake, a fire, a famine, an aſſaſſination-plot againſt their prince, executions upon executions, the ſcaffolds and wheels for torture reeking with the nobleſt blood; impriſonment after impriſonment, of the greateſt and moſt diſtinguiſhed perſonages; the expulſion of a chief order of eccleſiaſtics; the invaſion of their kingdom by a powerful, ſtronger, and exaſperated nation; the numerous troops of the enemy laying waſte their territory, bringing fire and ſword with them, and rolling, like diſtant thunder, toward the gates of their capital; their prince ready almoſt to ſave himſelf by flight.—The Spaniſh miniſtry had already decreed the doom of Portugal, and nothing was to be heard at the Eſcurial, but *delenda eſt Carthago*. Carthaginian, perhaps, or Jewiſh ſtory, may poſſibly afford a ſcene ſomething like this; but, for the ſhortneſs of the period, not ſo big with events, though in their final deſtruction ſuperior. From that, indeed, under the hand of Providence, the national humanity and generoſity of Great Britain has preſerved the Portugueſe: and it remains now to be ſeen, in future treaties, how that people will expreſs their gratitude.

Thoſe who are able to ſearch deeper into human affairs, may aſſign the cauſes of ſuch a wonderful chain of events; for my own part, I cannot aſcribe all this to ſo ſingular a cauſe as that which a Spaniard hath done, in a famous pamphlet, printed lately at Madrid, and which the baron de Waſſenaer ſent me this ſummer. It is intitled, *A Spaniſh Prophecy*, and endeavours to ſhew, that all theſe calamities have befallen the Portugueſe, ſolely becauſe of their connection with the heretic Engliſh. The great ruler and

and governor of the world undoubtedly acts by univerſal laws, regarding the whole ſyſtem, and cannot, without blaſphemy, be conſidered in the light of a partizan. The reſt of the pamphlet tends to ſhew, that his catholic majeſty carried his arms into Portugal, ſolely to give them liberty, and ſet them free from Engliſh tyranny.

Some of the churches, the arſenal, the theatre, and above all, the aqueduct at Liſbon, deſerve the attention of every traveller; the center arch, for its height, being one of the nobleſt, perhaps, in Europe. One thing is remarkable, that during the earthquake this building ſtood the attack, though it received ſo much ſhock, as that many of the key-ſtones fell ſeveral inches, and hang now only becauſe a ſmall part of the baſe of the key-ſtone was catched by the center's cloſing again.

The theatre is an elegant building, and judiciouſly diſpoſed; their actors excel in the mute pantomime; they played the *maeſtro di ſchola* incomparably well; the ſcenes had ſentiment, character, connection with one another, and carried on the general deſign. Though the ſcenery and machines of our theatres are admirable, yet our pantomime farces ſeem to have little or no meaning. Nor do I much wonder at it; Mr. Garrick, who is certainly the greateſt actor that ever trod the ſtage, muſt be too warm an admirer of Shakeſpeare and Nature, to have any reliſh for theſe extravagancies, and therefore cannot ſtoop to give much of his attention to them.

The ſtreets of Liſbon are cleaner than thoſe of Madrid, but diſagreeable, from the continual aſcents and deſcents you are obliged to make. Moſt of the houſes have the jalouſie, or lattice. The women, though more beautiful, are not ſo much ſeen in public as the Spaniſh, and their head-dreſs is much prettier. There are few fires in chimnies in the rooms at Liſbon; the want of them is ſupplied by wearing a cloak

a cloak conſtantly in the houſe, or perhaps by a brazier; though the cold is ſometimes very piercing.

The view of the Tagus, from thoſe windows of the town which command it, is remarkably pleaſing: the bean-cods, or ſmall boats, which ſail with any wind or tide, and are continually paſſing; the river crouded with ſhipping of all nations; the coming in of a Bahia or Braſil fleet; the opening of the river toward the bar, with the caſtle of Belem on the right, the king's palace, and the caſtle of St. Julian's on the left; all together form a fine and agreeable view. The paſſage of the bar is ſometimes very dangerous, either in coming in or going out of the river, by the bank of ſand which is thrown up by the winds and ſea. We paſſed it, however, with no difficulty, on the 19th of January, landed at Falmouth on the 28th, and arrived at London the 5th of February, 1762."

The trade of this place, and the navigation to and from it, is ſo very conſiderable, that the cuſtom-houſe which lies on the Tagus, is the principal ſource of the king's European revenues; and this is the grand magazine of all the goods which the Portugueſe fetch from their foreign colonies. The harbour is very large, deep, ſecure, and convenient; and has two entrances, that on the north, called the Corredor, lies between the ſand-bank, the rock of Cachopos, and fort St. Julian: the ſouthern entrance, which is much broader and very convenient, is between Cachopos and the fort of St. Laurence. The city is walled round, having ſeventy-ſeven towers on the walls, and thirty-ſix gates. It has ſo encreaſed by degrees, particularly toward the weſt, that the old walls now divide the two dioceſes. In the center of the city, on one of the hills, ſtands a citadel that commands the whole place, and has caverns in it, in which four regiments of foot are conſtantly quartered. Cloſe by the ſea, at the diſtance of about ten miles

miles from the city, both the entrances to the harbour are defended by two forts; that on the north ſtands on a rock in the ſea, and is called St. Julian; the other to the ſouth is built on piles, on a ſand-bank, and is named St. Laurence, but is more commonly called Bogio. Two Portugueſe miles from St. Julian, and one from Liſbon, ſtands the fort of Belem, which commands the entrance into the city, where the maſters of all ſhips coming up the Tagus muſt bring to, and give an account of themſelves; and directly oppoſite to it, on the ſouth ſide, is the fort of St. Sebaſtian, commonly called the Old Fort, which ſtands on the angle of a mountain, along which, a little way on the other ſide of the city, the paſſage is defended from the beginning of the harbour by a chain of twelve forts.

If a view of Liſbon is taken from the river, or from the oppoſite ſhore, it affords an admirable proſpect; for the city being built in the form of a creſcent, and the palace, churches, convents, and other buildings riſing gradually from the river, one above another, we command the whole city at one proſpect.

AN ACCOUNT Of the EMPIRE of RUSSIA:

Collected from the OBSERVATIONS of Mr. HANWAY; and other Writers.

THE Ruſſian empire is of an amazing extent: toward the north and eaſt it is bounded by the main ocean, and toward the weſt and ſouth its limits are ſettled by treaties, concluded with ſeveral far diſtant powers: with the Swedes, the Poles, the Turks, the Perſians, and with the Chineſe; by whoſe dominions this immenſe empire is bounded. Voltaire juſtly obſerves, that "it is of greater extent than all the reſt of Europe, or than the Roman empire in the zenith of its power, or the empire of Darius ſubdued by Alexander: for it contains more than eleven hundred thouſand ſquare leagues. Neither the Roman empire, nor that of the Macedonian conqueror, comprized more than five hundred and fifty thouſand each; and there is not a kingdom in Europe the twelfth part ſo extenſive as the Roman empire. In length, from the Iſle of Dago as far as its moſt eaſtern limits, it contains very near a hundred and ſeventy degrees; ſo that when it is noon-day in the weſt, it is very near mid-night in the eaſtern part of this empire. In breadth it ſtretches from ſouth to north

north three thouſand werſts, which make eight hundred leagues."

As this empire conſiſts of a great number of provinces, many of which are very extenſive, both the ſoil and temperature of the air muſt be extremely various in different parts. In thoſe which lie beyond 60° of latitude, there are few places where corn will grow to maturity; and in the northern parts of the empire, which reach beyond 70°, no garden-fruits are produced, except in the country about Archangel; where many buſhes and ſhrubs grow ſpontaneouſly, and yield ſeveral ſorts of berries: horned cattle are alſo bred, and there are plenty of wild beaſts and fowls, and ſeveral ſorts of fiſh in the neighbourhood of that city. In the provinces ſituated in the middle of the empire, the ſoil produces moſt kind of trees and garden-fruits, corn, honey, &c. They are likewiſe well-ſtocked with horned cattle; the woods abound with game; the rivers are navigable, and full of the beſt ſorts of fiſh. In the ſouthern provinces the climate is hot; and though in ſome parts there are many barren waſtes, yet in others the land is covered with verdure and flowers. Tobacco, wine, and ſilk, might be there produced, as the two firſt are at Aſtracan and the Ukraine; and they are well watered with rivers, which afford plenty of fiſh; nor are they deſtitute of game in proportion to the extent and number of the woods.

In the middle, and more particularly in the northern parts of the empire, the cold is very ſevere, and the days extremely ſhort in winter; but the ſummers are warm and delightful, and even in the ſhorteſt nights the twilight is very luminous. At the winter ſolſtice, when the day is at the ſhorteſt, the ſun riſes at Archangel at twenty-four minutes after ten in the morning, and ſets at thirty-ſix minutes after one. At Peterſburgh the ſun riſes at fifteen minutes after nine, and ſets at forty-five minutes after two: but at Aſtracan the ſun riſes at forty-eight minutes after

ſeven, and ſets at twelve minutes after four. At the ſummer ſolſtice, when the day is at the greateſt length, this order is reverſed, and the ſun riſes at Aſtracan at twelve minutes after four, and ſets at about forty minutes after ſeven; and at Archangel riſes at thirty-ſix minutes after one, and ſets at twenty-four minutes after ten.

It is a common obſervation, that the eaſtern countries are much colder in winter, and hotter in ſummer, than the weſtern that lie in the ſame latitude: this is particularly true with reſpect to Ruſſia; for the river Neva, at Peterſburgh, is in ſome years covered with ice ſo early as the 24th of October; and in other years, when lateſt, about the 22d of November; but it generally thaws by the 26th of April, old ſtyle.

The reader cannot fail of being pleaſed with ſeeing the progreſs of the ſeaſons at Peterſburgh, which is ſituated in 59° of latitude; as given by Mr. Hanway.

February generally brings with it a bright ſun and a clear ſky; every object ſeems to glitter with gems, and the nerves become braced by the cold. There is then no ſmall amuſement in riding in ſledges upon the ſnow, to thoſe who, from the length of the winter, have forgot the much ſuperior pleaſure which nature preſents when cloathed in all her verdure. March is frequently attended with ſhowers, which, with the heat of the ſun, penetrate the ice: this is generally three quarters of a yard thick on the Neva, and in ſome great rivers to the north-eaſt much thicker. This renders it like an honey-comb, and about the end of that month it uſually breaks up. The month of April is frequently very warm; ſummer ſeems to precede the ſpring; for it is ſometimes the 1ſt of June before any conſiderable verdure appears, and then the intenſe heat brings it on ſo faſt, that the eye can diſcover its progreſs from day to day. Till the middle of July it ſeems to be one continued day, the ſun not entirely diſappearing above

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two hours in the twenty-four. September generally brings rain and froſt; the ſeverity of both is increaſed in October; and in November the Neva is always frozen. Then comes on the ſeaſon for the eaſy and ſpeedy conveyance on the ſnow, which brings freſh proviſions to market, a thouſand Engliſh miles by land; when the beef of Archangel is often eaten at Peterſburgh. In December and January the cold is ſo very intenſe, that the poor who are overtaken by liquor, or expoſed to the air in open places, are frequently frozen to death. But the abundance of birch and alders with which the Ruſſians are ſupplied, and the commodiouſneſs of their ſtoves, enable them to introduce any degree of heat into their houſes.

Not one-tenth of the Ruſſian empire is ſufficiently peopled, and not a tenth part of it properly cultivated: for, notwithſtanding its prodigious extent, the number of inhabitants who pay the poll-tax, is computed only at five millions one hundred thouſand; and the reſt, including the females, amount to about ten millions, excluſive of the inhabitants of the conquered provinces.

The principal rivers of Ruſſia are as follow: the Wolga, in Latin *Volga*, which has its ſource in the foreſt of Wolconſki, and is one of the largeſt rivers in the world; for it runs a courſe of above two thouſand miles before it falls into the Caſpian ſea. Its banks are generally fertile, and though not ſufficiently cultivated, on account of the frequent incurſions of the Tartars; yet the ſoil naturally produces all kinds of eſculent herbs, and in particular aſparagus, of a very extraordinary ſize and goodneſs. It receives ſeveral conſiderable rivers, among which are the Occa and Cama, and diſcharges itſelf through ſeveral mouths into the Caſpian ſea, by which means it forms many iſlands. The Don, the Tanais of the ancients, called Tuna or Duna by the Tartars, which has its ſource not far from Tula in the Iwano Oſſero, or St. John's Lake. It firſt runs from north to ſouth,

and after its conflux with the Soſna, directs its courſe from weſt to eaſt, and in ſeveral large windings, again runs from north to ſouth; but at length dividing into three channels, falls into the ſea of Aſoph. The Don, in its courſe, approaches ſo near the Wolga, that in one place the diſtance between them is but one hundred and forty werſts, or about eighty Engliſh miles. The Dwina is a very large river; the name ſignifies Double, it being formed by the conflux of the Sukona and the Yug. This river divides itſelf into two branches or channels near Archangel, from whence it runs into the White Sea.

The Nieper, the ancient Boryſthenes, ariſes from a moraſs in the foreſt of Wolconſki, about 120 miles above Smolenſki, and forms ſeveral windings through Lithuania, Little Ruſſia, the country of the Zaporo Coſſacs, and a tract inhabited by the Nagaian Tartars; and after forming a marſhy lake of ſixty werſts in length, and in many places two, four, or even ten werſts in breadth, diſcharges itſelf into the Black Sea. The banks on this river are on both ſides generally high, and the ſoil excellent; but in ſummer the water is not very wholeſome. The Nieper has no leſs than thirteen water-falls within the ſpace of ſixty werſts; yet in ſpring during the land-floods, empty veſſels may be hauled over them. There is but one bridge over this river, and that is a floating one, at Kiew, one thouſand ſix hundred thirty-eight paces in length. This bridge is taken away about the end of September, to give the flakes of ice a free paſſage down the river, and is again put together in ſpring. There are to be ſeen on this river a great number of mills erected in boats.

The lake of Ladoga, ſituated between the gulph of Finland and the lake of Onega, is eſteemed the largeſt lake in Europe, and is ſuppoſed to exceed any other for its plenty of fiſh, among which are alſo ſeals. It is 150 miles in length, and 90 in breadth. This lake is full of quick-ſands, which being moved

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from place to place, by the frequent ſtorms to which it is ſubject, cauſe ſeveral ſhelves along its courſe, which often prove fatal to the flat-bottomed veſſels of the Ruſſians. This induced Peter the Great to cauſe a canal, near ſeventy Engliſh miles in length, ſeventy feet in breadth, and ten or eleven deep, to be cut at a vaſt expence from the ſouth-weſt extremity of this lake to the ſea. This great work was begun in the year 1718, and though vigorouſly proſecuted, was not compleated till the year 1732, in the reign of the empreſs Anne. This canal has twenty-five ſluices upon it, and ſeveral rivers run into it. At the diſtance of every werſt along its banks, is a pillar marked with the number of werſts; and it is the conſtant employment of a regiment of ſoldiers to keep the canal in repair.

The moſt fertile part of Ruſſia is near the frontiers of Poland, where the inhabitants are able to ſupply their neighbours with corn. The northern parts are not only extreamly cold, but marſhy, and over-run with foreſts, chiefly inhabited by wild beaſts. Beſide domeſtic animals, there are in Ruſſia wild beeves, rein-deer, martens, white and black foxes, ermines, and ſables, whoſe ſkins make the beſt furs in the world; as alſo hyenas or gluttons, bears and wolves.

Before the time of Peter the Great, the Ruſſians were little better than ſavages; but that wiſe prince, by incredible application, and a proper mixture of ſeverity and mildneſs, wrought ſo happy a change in their manners, as in a great meaſure ſets them on a level with the other civilized nations of Europe.

The Ruſſians are, for the moſt part, of the middle ſtature, though many of them are tall and comely. The common people are fond of their ancient cuſtoms; and though the majority of them have been gradually brought to ſubmit to modern improvements, many chuſe to ſuffer great inconveniences, and to pay additional taxes, rather than cut off their

beards, and conform to ſome regulations with reſpect to religion.

The Ruſſian women are extremely fond of paint, and conſider a ruddy complexion as the very eſſence of beauty; ſo that in the Ruſſian language, red and beautiful are ſynonimous terms. Even the poorer ſort among the women, in order to mend their complexion, will beg money to buy paint. By this means they daub themſelves ſo much, as to conceal the graces which nature may be preſumed to have beſtowed on them: for they generally profeſs, that if they had ſufficient plumpneſs, they can procure themſelves beauty. The dreſs of the common people in Ruſſia is mean; they are cloathed with long coats, made of dreſſed ſheep-ſkins, with the wool toward their bodies; their legs and feet are ſwaddled with a coarſe cloth, ſecured by a cord of reeds, and their ſandals are of the ſame materials; their caps are lined with fur, and cover the ears and neck, as well as the head: they wear ſaſhes round their waiſts, and double gloves, one of woollen, and the other of leather, which take in the hand without any diſtinction, except the thumb, and theſe are an eſſential part of their clothing. However, people of any rank generally dreſs as we do in England, except wearing a full great-coat lined with fur, with a deep quilted or fur-lined cap, when they go abroad. The women of the lower claſs, beſide their petticoats, wear ſheep-ſkins like the men; but thoſe who move in a higher ſphere, wear flowered ſilk-cloaks, lined with furs. Perſons of both ſexes hang on their breaſt a croſs, which is put on when they are baptized, and this they never lay aſide as long as they live. The croſſes of the peaſants are of lead; but thoſe worn by perſons of wealth, are of gold or ſilver. The Ruſſians ſeldom fail of bathing twice a week; for which purpoſe, almoſt every houſe-keeper is provided with a bath; and he that has none of his own, goes to thoſe that are public. It is remarkable, that they often

often ſally out naked from the warm bath, run about in the cold, roll themſelves in the ſnow, and then plunge again into the warm water; and this viciſſitude of heat and cold they conſider as beneficial to the conſtitution, by rendering them hardy and robuſt.

The moſt uſual method of building, both in the towns and country villages, is to lay one beam of wood upon another, and faſtening them at the four corners, fill up the crevices between the beams with moſs. The houſe is afterward covered with ſhingles, and holes are made in the timber for doors and windows. A brick ſtove or large oven is commonly made in the houſes of the peaſants, and takes up a fourth part of the area: this is flat at the top, and boarded; upon it, and on a kind of ſhelves round the room, the whole family ſleep without beds.

Their furniture conſiſts of three benches, an oblong table, and the picture of a ſaint or two. Inſtead of candles or lamps, the Ruſſian peaſants uſually burn long ſplinters of deal. The apartments are as black as ſo many chimnies; for the fire-hearth being within the ſtove above-mentioned, which has no other vent for the ſmoke but into the room, the walls are covered with ſoot. It is no ſooner dark, than the houſes ſwarm with a ſpecies of inſects, called tarakans, which are a kind of goat-chaffers. The beſt method of keeping them out is burning a light in the room till break of day.

The inſatiable eagerneſs of the common people after ſpirituous liquors, and other ſtrong drink, eſpecially in the carnival time, is in a great meaſure owing to the ſeverity of the winter, the rigorous faſts they obſerve, and the ſlender diet they live upon throughout the year. Their food chiefly conſiſts of turnips, cabbage, peaſe, large cucumbers, onions, and coarſe ill-taſted fiſh. Their drink is quas, a kind of ſmall mead; and even among the gentry, brandy always makes a part of every repaſt. Among the lower claſs, it is generally the men who give themſelves

ſelves up to theſe exceſſes, though it is not uncommon to ſee at Peterſburgh a drunken woman ſtaggering along the ſtreets. Some authors indeed ſay, that drunkenneſs is ſo far from being conſidered as a crime, that they make it part of their religion, and that they do not think they have kept a holiday as they ought, if they are not drunk before night. Mr. Perry affirms, that if you paſs through Moſcow on a holiday, you will ſee both prieſts and people lie drunk upon the ground; and if you go to help one of them up, he will tell you, by way of excuſe, "It is a holiday." He adds, that their ladies of quality are ſo little aſhamed of drinking to exceſs, that they will frankly acknowlege their having been very drunk, and return thanks for the favour to their friends who made them ſo.

Not only the common people, but the whole nation, are much more uſed to fiſh than fleſh; for their faſts take up near two-thirds of the year, during which they are abſolutely prohibited by their religion to taſte of animal food; which is obſerved with the utmoſt ſtrictneſs.

A perſon may travel cheap, and with great expedition in Ruſſia, both in ſummer and winter: the poſt-roads leading to the chief towns are very exactly meaſured, with the werſts marked, and the poſt-ſtages fixed at proper diſtances; for throughout the whole empire, and even in Siberia, a pillar, inſcribed with the number of werſts, is erected at the end of each. The expence of travelling in this manner, is ſo eaſy, that between Riga and Peterſburgh, the hire of a poſt-horſe for every werſt is no more than two copeiks and a half, which is one penny three farthings ſterling; between Novogrod and Peterſburgh only one copeik; and between Novogrod and Moſcow but half a copeik. Nothing can be more accommodated to eaſe and diſpatch than travelling in ſledges during the winter, when the earth is covered deep with ſnow, and impaſſable for wheel-carriages: for

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in the journey Mr. Hanway made in that ſeaſon from Moſcow to Peterſburgh, he ſlept in his ſledge, without waking, while he advanced 100 werſts, or 66 Engliſh miles. The whole road between thoſe two cities was marked out in the ſnow by young fir-trees planted on both ſides, at the diſtance of twenty yards, which, at a moderate computation, amount to 128,480 trees. At certain diſtances were alſo great piles of wood, to be ſet on fire, in order to give light to the empreſs and her court, if they paſſed by in the night. On theſe occaſions her imperial majeſty is drawn in a kind of houſe that contains her bed, a table, and other conveniencies, where four perſons may take a repaſt. This wooden ſtructure, which has a ſloping roof, and ſmall windows to keep out the cold, is fixed on a ſledge, and drawn by twenty-four poſt-horſes; and if any of them fail on the road, others are ready to ſupply their places. Our author obſerves, that the late empreſs was generally no more than three days and nights on the way, notwithſtanding her having ſeveral ſmall palaces at which ſhe ſometimes ſtopped to refreſh herſelf, though the diſtance is 488 Engliſh miles. Peter the Great once made the journey in forty-ſix hours, but did not travel in the ſame carriage. Mr. Buſching obſerves, that it is not uncommon to go it with poſt-horſes in ſeventy-two hours; and that a commodious ſledge, drawn by a pair of poſt-horſes for that journey, may be hired for fourteen or fifteen rubles.

The Ruſſian language derives its origin from the Sclavonian, but at preſent it is very different from it; and, with regard to religious ſubjects, is enriched with a great number of Greek words. The alphabet conſiſts of forty-two letters, moſt of them Greek characters, as they were written in the ninth century: but as the latter did not expreſs every particular ſound in the Sclavonian language, recourſe was had to ſeveral Hebrew letters, and to the invention of ſome arbitrary ſigns. In the different parts of the Ruſſian empire various dialects are uſed, as the Muſcovite,

covite, the Novogrodian, the Ukrainian, and that of Archangel.

The Ruſſians profeſs the religion of the Greek church, which was firſt embraced by the great ducheſs Ogla, ſovereign of Ruſſia, in the 955th year after the birth of Chriſt. The external part of their religion conſiſts in the number and ſeverity of their faſts, in which they far exceed the Romiſh church. Their uſual weekly faſts are on Wedneſdays and Fridays. In lent, they neither eat fleſh, milk, eggs, nor butter; but confine themſelves to vegetables, bread, and fiſh fried in oil.

The Ruſſians are great enemies to the worſhip of graven images, and yet are ſo abſurdly inconſiſtent, that, in their private devotions, they kneel before a picture of our Saviour, the Virgin Mary, St. Nicholas, or ſome other ſaint, which is an indiſpenſible piece of furniture in their cloſet. To this they bow ſeveral times, making the ſign of the croſs with their thumb, fore-finger, and third-finger, on the breaſt, forehead, and ſhoulders; at the ſame time repeating, in a low voice, the Lord's Prayer, and ſome ſhort ejaculations; particularly, "Lord be merciful to me." Indeed they ſeldom paſs by a church without uttering of theſe words, at the ſame time bowing and croſſing themſelves, without paying the leaſt regard to any perſon who happens to be preſent.

Many of the common people, and even ſome perſons of rank, either by way of penance, or from other motives of humiliation, proſtrate themſelves on their faces at the entrance of the churches; and thoſe who are conſcious of having contracted any impurity, forbear entering the church, but ſtand at the door. The church bells are often rung; and as ringing is counted a branch of devotion, the towns are provided with a great number of bells, which make, as it were, a continual chiming. The divine ſervice is entirely performed in the Sclavonian tongue, which the people do not underſtand, as it is very different from the modern Ruſſian; and this ſervice conſiſts of

of abundance of trifling ceremonies, long maſſes, ſinging, and prayers; all which are performed by the prieſts, the congregation only repeating, "Lord "be merciful to me." They ſometimes add a lecture from one of the fathers; but there are few churches in which ſermons are ever delivered, and even in thoſe they preach but ſeldom.

There are a great number of convents for the religious of both ſexes in the Ruſſian empire; but Peter I. prudently ordered, that no perſon ſhould be allowed to enter on a monaſtic life before fifty years of age: but this regulation has been repealed ſince his death, it being thought proper to ſhew a greater condeſcenſion to the monaſteries: however, no man is permitted to turn monk till he is thirty, nor no woman to turn nun till ſhe is fifty; and even then not without the expreſs approbation and licence of the holy ſynod.

Learning was but little known in Ruſſia before the reign of Peter the Great; but that illuſtrious monarch ſpared neither expence nor trouble to diſpel the clouds of ignorance which overſpread his empire, and to inſpire his ſubjects with a taſte for the arts and ſciences: he founded an academy of ſciences, an univerſity, and a ſeminary at Peterſburgh; beſide other ſchools in the different parts of his empire: invited perſons of learning from England, Germany, France, and Holland, to ſettle at Peterſburgh: collected a great number of books; and encouraged his ſubjects to travel into thoſe countries where the arts and ſciences flouriſhed. Theſe wiſe and laudable meaſures were continued after his death, and the empreſs Elizabeth erected an univerſity and two ſeminaries at Moſcow.

All the mechanic arts and trades are continually improving in Ruſſia, and theſe improvements are far from being entirely owing to the foreigners who reſide among them; for the natives being ſpurred on by emulation, frequently equal, and ſometimes exceed their maſters. They were formerly almoſt ſolely employed in agriculture, feeding of cattle, hunting, and fiſhing. They excelled indeed in making Ruſſia leather,

leather, which had been long practiſed by them; but they were entirely unacquainted with the more ingenious mechanic arts. Great numbers of excellent artificers, invited by Peter the Great, ſettling in his dominions, the Ruſſians ſhewed that, with proper inſtructions, they did not want the capacity of being taught; and they have now flouriſhing manufactures of ſeveral kinds.

Ruſſia affords a variety of articles of commerce, that are of great uſe to foreigners; and, as the exports of this country far exceed its imports, the balance of trade is conſiderably in its favour. The Ruſſian home commodities are ſables and black furs; the ſkins of blue and white foxes, ermines, hyenas, linxes, ſquirrels, bears, panthers, wolves, martins, wild cats, white hares, &c. Likewiſe Ruſſia leather, copper, iron, iſing-glaſs, tallow, pitch, tar, linſeed oil, train oil, roſin, honey, wax, potaſh, ſalt-fiſh, hemp, flax, thread, calimancoes, Ruſſia linen, ſail-cloth, mats, caſtor, Siberian muſk, mamonts teeth and bones, as they are called; ſoap, feathers, hogs briſtles, timber, &c. to which may be added the Chineſe goods, rhubarb, and other drugs, with which the Ruſſians partly furniſh the reſt of Europe.

The trade to China is chiefly carried on by caravans, and partly by private adventures. The moſt valuable commodities, and thoſe in the greateſt quantity, carried by the Ruſſians to China are furs; in return for which they bring back gold, tea, ſilks, cotton, &c. The trade to Perſia, by the way of Aſtracan and the Caſpian ſea, is conſiderable; and the returns are made in raw ſilks and ſilk ſtuffs. The trade with the Calmucs, which is entirely in private hands, conſiſts of all kinds of iron and copper utenſils; in return for which they receive cattle, proviſions, and ſometimes gold and ſilver; but this trade is of no great importance. The trade to Bochara, one of the chief towns of Uſbec Tartary, is either for ready money or by bartering of goods for cured lamb ſkins, Indian ſilks, and ſometimes gems brought to the yearly fair

of Samarkand. The traders in the Ukraine ſell all kinds of proviſions to the Crim Tartars; and alſo carry on a trade with the Greek merchants at Conſtantinople. The inhabitants of Kiow trade to Sileſia in cattle and Ruſſia leather.

The Engliſh enjoyed conſiderable privileges in trade ſo early as the reign of the czar Iwan Baſilowitz, to whom captain Chancellor delivered a letter from Edward VI. in 1553, and received a licence to trade, which was renewed by Peter the Great. In 1742, a treaty of commerce was concluded between Ruſſia and England, by which it was ſtipulated, that the Engliſh ſhould be allowed the privilege of ſending goods through Ruſſia into Perſia: but captain Elton, an Engliſhman, having entered into the ſervice of Nadir Shah, and built ſhips on the Caſpian ſea for that monarch, the Ruſſians, together with the troubles in Perſia, put a ſtop to this trade. The Engliſh, however, ſtill carry on a conſiderable trade with Ruſſia, which exceeds that of any other nation.

The Dutch carry on the greateſt trade, next to the Engliſh, with the Ruſſians. Bills of exchange are drawn at Peterſburgh on Amſterdam only; on which account the traders of other countries, who give commiſſion for buying Ruſſian commodities at Peterſburgh, are obliged to procure credit, or to have proper funds at Amſterdam.

The trade to Peterſburgh is now carried to a great height, for the number of ſhips which entered that port in 1751 from England, Holland, France, Norway, Denmark, Lubec, Hamburgh, Stetin, Roſtoc, Kiel, Pruſſia, Sweden, and Dantzic, amounted to two hundred and ninety. Indeed there is no nation in the world more inclined to commerce than the Ruſſians are at preſent; but they are ſo full of chicanery and art, that a foreigner cannot be too much on his guard in his dealings with them.

All the Ruſſian coins, ducats excepted, have inſcriptions in the Ruſſian tongue. The gold coins are imperial ducats; and the largeſt ſilver coin is the ruble,

ruble, the value of which rifes and falls according to the courfe of exchange. A ruble in Ruffia is equal to an hundred copeiks, or four fhillings and fixpence fterling. The other filver coins are half rubles, which are called poltinnics and quarter rubles. A graphe, or griwe, is of the value of ten copeiks; and ten griwes are equal to a ruble. The copper coins are a copeik, which is of the value of about a halfpenny; a denga, or denufhka, two of which make a copeik; and a polufhka, which is a quarter of a copeik. There are no other foreign pieces current in Ruffia than ducats, Holland rixdollars, and Albert dollars.

The antient fovereigns of Ruffia ftiled themfelves great dukes, and afterward czars; but Peter the Great affumed the title of emperor, and that title is now given him by all Europe. The titles of the emperor at full length are, Emperor and fole fovereign of all the Ruffias, fovereign lord of Mofcow, Kiow, Wlodimiria, Novogrod; czar in Cafan, Aftracan, and Siberia; lord of Pleikow; great duke of Smolenfko; duke of Eithonia, Livonia, and Carelia; of Tweria, Ingria, Permia, Wiatkia, Bulgaria, and lord of feveral other territories; great duke of Novogrod, in the low country of Tfhernickow, Refan, Roftow, Iaroflaw, Bielo-fero, Uldoria, Obdoria, Condinia; emperor of all the northern parts; lord of the territory of Juweria; of the Carthalinian, Grewzinian, and Georgian czars; of the Kabardinian, Circaffian, and Gorian princes; and lord and fupream ruler of many other countries and territories.

Since the reign of Iwan Baſilowitz, the arms of Ruffia have been, or, an eagle difplayed fable, holding a golden fcepter and monde in his talons: over the eagle's head are three crowns, and on its breaft it bears a fhield, with the arms of Mofcow in the center, encompaffed by fix others, which are thofe of Aftracan, Siberia, Cafan, Kiow, and Wlodimiria.

The power of the Ruffian emperor is as abfolute and unlimited as poffible. Peter the Great publifhed an ordinance, by which the fucceffion was entirely to

depend on the will and pleasure of the reigning sovereign; and this is the only written fundamental law in relation to the succession.

The Russian court has always been very numerous and magnificent, it being filled, particularly on solemn occasions, by the bojars or privy counsellors; and by the nobles and gentry, who are obliged to pay a constant attendance, by titles of honour and distinction, without any salary: as the carvers, who are always two of the first nobility, and whose employment is esteemed extreamly honourable; the sewers, who carry messages of importance, receive ambassadors, &c. and the gentlemen of the bed-chamber. These two last titles are given to a great number of persons, and descend from father to son, though they are generally confirmed by the prince; and lastly, by the chief merchants.

The revenues of the Russian empire are variously computed, some reckoning that they amount to sixty millions of rubles, others to twenty millions, and others again to no more than eight millions a year: but Mr. Voltaire says, that, according to the Russian finances in 1725, they amounted to thirteen millions of rubles, reckoning only the taxes and duties paid in money, exclusive of what is paid in kind; and he adds, that this sum was then sufficient to maintain three hundred and thirty-nine thousand five hundred soldiers and sailors; and that both the revenue and troops have increased since. It is, however, very certain, that the imperial revenues bear no proportion to the vast extent of the Russian dominions; that they do not all consist of ready money, the country in many places furnishing recruits for the army instead of it; and most of the inhabitants of Siberia pay their tribute in furs.

According to the state of the Russian forces drawn up by Van Hoven in the year 1746, the army then consisted of two hundred and forty-six thousand four hundred and ninety-four regulars, and a hundred and twenty thousand irregulars. The fleet consisted of

twenty-four ſhips of the line, ſeven frigates, three bomb-ketches, and two flat boats, beſide the galley fleet at Peterſburgh, conſiſting of a hundred and two gallies. The fleet has continued pretty nearly the ſame ſince that time; for though ſome new ſhips have been built, others have become unfit for ſervice. The men of war are laid up at Revel and Cronſtadt, and the gallies at Peterſburgh. The Ruſſians indeed have no very good harbour in the Baltic; the water at Cronſtadt, by being too freſh, does conſiderable damage to the ſhips that lie there; beſide, the mouth of the harbour is too narrow, and ſurrounded with rocks and dangerous ſands, and is ſeldom clear of ice before the end of May: nor have they now any conſtant fleet in the Caſpian ſea.

The government of Moſcow is the beſt cultivated and the moſt populous in the whole empire, and may be called the garden of Ruſſia. It contains eleven provinces, the principal places in which are the city of Moſcow and Yaroſlawl.

Moſcow, the antient capital of the Ruſſian empire, and the reſidence of the czars, is ſituated in the circle of its own name, in 55° 40′ latitude, and 38° eaſt longitude; 1414 miles north-eaſt of London. It ſtands in a pleaſant plain on the banks of the river Moſkwa, from which it derives its name. Mr. Hanway ſays, that river runs through it, and, making many windings, adds a very ſtriking beauty to the city; but in ſummer it is in many places ſhallow and unnavigable. Several eminences, interſperſed with groves, gardens, and lawns, form the moſt delightful proſpects. It is built ſomewhat after the eaſtern manner, it having but few regular ſtreets, and a great number of houſes with gardens. The number of the churches in the city is computed at ſixteen hundred, among which are eleven cathedrals, and two hundred and ſeventy-one pariſh churches; the reſt either belong to convents, or may be conſidered as private chapels. Near the churches are hung up ſeveral

veral large bells, which are kept continually chiming. One of theſe is of a ſtupendous ſize, and, our author obſerves, affords a ſurpriſing proof of the folly of thoſe who cauſed it to be made; but the Ruſſians have from time immemorial been extreamly fond of great bells. This bell is 443772 pounds weight, and was caſt in the reign of the empreſs Anne: but the beam on which it hung being burnt, it fell, and a large piece is broke out of it. Many of the churches have gilt ſteeples, and are magnificently decorated within with paintings; but indeed moſt of theſe are miſerable daubings, without ſhade or perſpective.

The number of public edifices and ſquares at Moſcow amount to forty-three. The mean houſes are indeed much more numerous than thoſe that are well built; the latter are, however, daily increaſing; but, as only a part of the ſtreets is paved, they are very dirty.

The city is divided into four circles, one within another. The interior circle, or the Kremelin, which ſignifies a fortreſs, contains the following remarkable buildings: the old imperial palace, pleaſure-houſe, and ſtables, a victualling-houſe, the palace which formerly belonged to the patriarch, nine cathedrals, five convents, four pariſh churches, the arſenal, with the public colleges, and other offices. All the churches in the Kremelin have beautiful ſpires, moſt of them gilt, or covered with ſilver. The architecture is in the Gothic taſte; but the inſide of the churches richly ornamented. From the above circle you paſs over a handſome ſtone bridge into the ſecond, which is called Kitaigorod, or the Chineſe-town. There are here five ſtreets, two cathedrals, eighteen pariſh churches, four convents, thirteen noblemen's houſes, and nine public edifices: theſe are the chief diſpenſary, from which place the whole empire is ſupplied with medicines: the mint, which is a ſuperb ſtructure: a magazine, or ware-houſe, to which all goods are brought before they have paid duty: the cuſtom-houſe: the ambaſ-

ſador's palace, which is now converted into a ſilk manufactory: a printing-houſe: a court of judicature: the phyſic garden, and the exchange. The third circle ſurrounds the former, and is named Belgorod, or the white Town, from a white wall with which it is encompaſſed. It is alſo called the Czar's Town. It includes ſeventy-ſix pariſh churches, ſeven abbeys, eleven convents, and nine public edifices: theſe are two palaces, a cannon foundery, two markets, a brewhouſe, a magazine of proviſions, the ſalt-fiſh harbour, and the Baſil garden. At the timber-market are ſold new wooden houſes, which may be taken to pieces and put together again, where the purchaſer pleaſes.

The fourth circle, called Semlanoigorod, that is, a town ſurrounded with ramparts of earth, incloſes the three preceding parts, and its ramparts include an area of great extent. The entrance was formerly by thirty-four gates of timber, and two of ſtone; but at preſent only the two laſt are ſtanding. Over one of theſe gates is a mathematical ſchool, and an obſervatory. This circle contains a hundred and three pariſh churches, two convents, an imperial ſtable, an arſenal for artillery, a mint, a magazine for proviſions, and a cloth manufactory. Round theſe principal parts of the city lie the ſuburbs, which are of great extent, and contain ſixty pariſh churches and ten convents.

The number of inhabitants are ſuppoſed to amount to about a hundred and fifty thouſand.

Moſcow has greatly declined ſince the building of Peterſburgh, and its being made the ſeat of the empire. It has often ſuffered by fires, and in 1737, 1748, and 1752, a conſiderable part of it was reduced to aſhes, eſpecially by the laſt fire, which conſumed above half the city, together with the noble diſpenſary and the czarina's ſtables. But the houſes are always ſoon rebuilt after ſuch a calamity, they being for the moſt part formed of very mean materials.

We

We ſhall now give a particular deſcription of Peterſburgh, one of the capitals of the Ruſſian empire. The beginning and increaſe of this great city were very extraordinary; for, till the year 1703, the only buildings on the ſpot where it ſtands were two ſmall fiſhing-huts. But Peter the Great having in that year taken the town of Nyenſhanze, ſeated on the Neva, and made himſelf maſter of this country, its commodious ſituation for the Baltic trade induced him to build a town and fortreſs here, and he immediately began to put his project in execution.

It was indeed firſt deſigned only for a place of arms, to which all kinds of military ſtores might be conveniently brought from the interior parts of the empire, by which means the war with Sweden might be carried on with more vigour and diſpatch. Hence the public edifices and private houſes were built only with timber, and neither the dock nor the town had any other fortifications than a mean rampart of earth, nor were the ſtreets paved. But the victory at Pultowa, and the conqueſt of Livonia, inſpired Peter with the hopes of being able to preſerve his conqueſt, and to render Peterſburgh the capital of his empire. His fondneſs for maritime affairs, a deſire of perpetuating his name by having it called by that of St. Peter, and his averſion to Moſcow, where, in his younger years, he had received much ill treatment, were the chief motives that induced him to lay the foundation of a new city that might become the capital of his dominions.

Peter had no ſooner formed this deſign, than he ordered the caſtle to be built of ſtone, the admiralty to be walled in with the ſame materials, and all the buildings to be erected in a more handſome and durable manner.

In 1714 he removed the council to Peterſburgh, and noble edifices were erected in a ſtreight line for the public offices, which, in 1718, were alſo removed thither. The principal families of Ruſſia were likewiſe ordered to reſide there, and build houſes accord-

ing to their abilities. But this occaſioned ſome irregularity in the buildings; for the nobility and burghers had been directed to build their houſes on the iſland of Peterſburgh, and many public and private ſtructures were accordingly erected there; but, in 1721, the emperor determined that the whole town ſhould ſtand on the iſland of Waſili. The ſtreets were marked out, canals were dug, the iſland was fortified with 57 baſtions, and the nobility were to begin their houſes a ſecond time: but the death of the emperor put a ſtop to the execution of his plan; and the ſtone buildings that had been erected went to ruin.

The Ruſſian nobility were naturally averſe to ſettle in Peterſburgh, as they could neither live there ſo cheap, nor ſo commodiouſly as at Moſcow. The country about Peterſburgh is not very fertile, ſo that proviſions are brought thither from a great diſtance, and muſt be paid for in ready money; which was no ſmall grievance to the nobility, who chiefly ſubſiſted on the produce of their eſtates; but ſeldom abounded in caſh. Beſide, Moſcow ſeemed much fitter for being the imperial ſeat, as it is in the center of the empire, from whence juſtice might be more eaſily adminiſtered, and the national revenue be received and diſburſed with more convenience and diſpatch. Beſide, Peterſburgh ſeemed to them to lie too near the frontiers of Sweden. However, this city in the time of Peter I. became large and ſplendid, and under his ſucceſſors received additional improvements, ſo that it is now ranked among the largeſt and moſt elegant cities in Europe.

Peterſburgh is partly ſeated on the continent of Ingria and Finland, among thick woods, and partly on ſeveral ſmall iſlands formed by the branches of the Neva, in 59° 57′ north latitude, and 31° eaſt longitude from London. The low and marſhy ſoil on which it ſtands has been conſiderably raiſed with trunks of trees, earth, and ſtone. However, its ſituation is pleaſant, and the air ſalubrious. The city is about ſix Engliſh miles in length, and as many in breadth

breadth. The river Neva is about eight hundred paces broad, and near Peterſburgh; but has not every where a proportionable depth of water, ſo that large merchant ſhips are cleared at Cronſtadt, and the men of war built at Peterſburgh are alſo conveyed thither by means of certain machines called camels.

It is ranged on both ſides of the Neva, extending near two Engliſh miles from eaſt to weſt. At the upper end of the north ſide is the citadel, which is more famous for the number of lives it coſt in building, than for its ſtrength. It contains a ſtately church, in which are depoſited the remains of its founder, Peter the Great, and his empreſs Catharine; and it is alſo a priſon for offenders againſt the ſtate. The city has neither walls nor gates; but the marſhy land near it to the north and ſouth, and the gulph of Finland to the eaſt, render it difficult of approach for an army. As Peter the Great took Amſterdam for his model, it is divided by ſeveral canals; but from the reluctance with which it was originally begun by his ſubjects, and from errors in the plan, a part of it ſtill remains unexecuted, and in others the houſes are too near the canal; but there are ſome regular, broad, and well built ſtreets, and ſeveral very noble edifices. The empreſs's fondneſs for building has contributed to the beauty of the city; for beſide the two royal palaces already mentioned, ſhe has built a noble one ſaid to be intended for the Great Duke. Theſe edifices are moſtly of brick plaſtered over, ſo as to make an elegant appearance; but the work is generally done in a hurry, and the materials are not very durable. An Italian architect being eſtabliſhed in Ruſſia, notwithſtanding the difference of climate, the taſte of Italy is adopted in almoſt all their houſes, and though the ſeverity of the cold is ſo great, they abound much more in windows than our houſes in England. The number of people in Peterſburgh is generally computed at 250,000, including the garriſon, which is numerous: but in reckoning the ſubjects throughout the whole empire, it is laid down as a rule, that the

hundred and ſeventy-fifth male raiſes an army of near 50,000 men, and conſequently, ſuppoſing an equal number of females, the whole may be reckoned 17,500,000; but the tributary Tartars, the Ruſſian Ukraine, and the conquered provinces are not included in this account.

What is truly deſerving admiration in Ruſſia, are the labours of the immortal Peter, who ſtill lives not only in every part of the government, but in every work of art and deſign. We can hardly ſay too much of this prince; his character is admired by the world in general, but particularly by the part of it that he governed, and which muſt ever revere his memory, ſo long as they retain any traces of his vaſt genius and indefatigable labours. If, in the revolutions of ages, they ſhould again decline into their ancient barbarity of manners, they never will give a ſtronger proof of that barbarity, than by ceaſing to venerate his name.

It has been imputed to this prince, that he was cruel. The exact rule of mercy and juſtice cannot always be obſerved by every mortal man; and leaſt of all by princes, who cannot ſearch to the bottom of every thing. A man of his ſtrength of reſolution, cannot be ſuppoſed to have a heart of the melting ſort; and the ingratitude and inſenſibility of his ſubjects, their repugnance to accept the terms of their own felicity by the means he ſought it for them, means ſo obviouſly productive of the end, and yet ſo obſtinately reſiſted, could not but fire him with ſome reſentment, and might alſo perſuade him they could be ruled only by a rod of iron. Thus he might commit ſome acts of ſeverity, but that he put men to death with his own hand, Mr. Hanway is perſuaded is not true.

An amorous diſpoſition, and a cruel one, are compatible in the ſame perſon, as experience often evinces; but cruelty and greatneſs of mind, ſuch as this prince demonſtrated, are not compatible. His great foible was the love of women; he was not however profuſe, nor even generous in his amours,

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if one may believe the reports of Miſs Croſs, who was diſtinguiſhed in her way, by the emperor's favour in England. In Holland he was ſeen with a girl in his arms at a common drinking-houſe, of which repreſentation there is now an excellent picture in the palace at Peterhoff. A gardener once threw a hough at him for his amorous advances to a girl who was working in a garden. In ſhort, for a king he was as little elegant as expenſive in his amours: as in things of the higheſt moment, ſo in this he acted according to his inclinations, without any regard to forms.

He was often ſeen to weep when he ordered executions. Miſs Hambleton, a maid of honour to the empreſs Catherine, had an amour which at different times produced three children: ſhe had always pleaded ſickneſs; but Peter being ſuſpicious, ordered his phyſician to attend her, who ſoon made the diſcovery. It alſo appeared that a ſenſe of ſhame had triumphed over her humanity, and that the children had been put to death as ſoon as born. Peter enquired if the father of them was privy to the murder; the lady inſiſted that he was innocent, for ſhe had always deceived him, by pretending they were ſent to nurſe. Juſtice now called on the emperor to puniſh the offence. The lady was much beloved by the empreſs, who pleaded for her; as to the amour it would have been pardonable, but not the murder. Peter ſent her to the caſtle, and went himſelf to viſit her: the fact being confeſſed, he pronounced her ſentence with tears, telling her that his duty as a prince, and God's vicegerent, called on him for that juſtice which her crime had rendered indiſpenſably neceſſary; and therefore ſhe muſt prepare for death. He attended her alſo on the ſcaffold, where he embraced her with the utmoſt tenderneſs mixed with ſorrow: and ſome ſay, that when her head was ſtruck off, he took it up by the ear whilſt the lips were yet trembling, and kiſſed them: a circumſtance of an extraordinary nature, and yet not incredible, conſidering the peculiarities of his character.

How

How generous was his conduct to the Swedish prisoners after the battle of Poltowa! He struck one of his own officers for speaking disrespectfully of the king of Sweden, and said to him, "Am I not a king, "and might not my fortune have been the same "as that prince's?" But what a profusion of sound politics was displayed in his taking his sword from his own side, and presenting it as a token of his favour to the Swedish general Renchild, upon the occasion of that general's saying, "Though the king my mas-"ter acted contrary to my opinion, yet I thought "myself bound, as a faithful subject, to obey his "commands."

As it is the custom with us to interrupt conversation by drinking healths at table, in Russia they add also another impertinence, by their servants offering wine whether you ask for it or not. Peter was in warm dispute with admiral Apraxin, when the vice-admiral Senavin presented him with a salver of wine; the emperor impatiently threw back his arm, which necessarily overset the salver, and struck the admiral: he then pursued his discourse as if nothing had happened; afterward recollecting himself, he asked the admiral Apraxin if he had not struck somebody? "Yes, says he, your majesty has struck the vice-"admiral Senavin; it is true, he was in the wrong "for interrupting your majesty, but he is a very ho-"nest man and a brave officer." Peter then reproached himself for striking an officer of that rank, sent for him immediately, begged his pardon, kissed him, and the next day sent him a present.

We must not be surprised that this prince, while he was only a pupil in the school of greatness, condescended to menial offices or low mechanic employments, when only personal labour and personal knowlege could answer the end he had in view. In the height of his glory, and after the completion of his conquest, he had so entire a contempt of those external circumstances which sometimes constitute the whole

whole of a king, except the power annexed to royalty, that he ſeemed ambitious only of a ſovereignty in ſoul, and to act rather than appear the king. He had an extream diſlike to rich cloaths, and was never ſo well ſatisfied as in his regimentals: he never wore but one ſuit of embroidery, and that for a ſingle day only. In the ſummer time it was his uſual cuſtom to drive about the ſtreets of St. Peterſburg in a chair with one horſe, without any other attendance than one ſoldier on horſeback. In winter he has been ſeveral times ſeen in a common hackney ſledge. It would ſometimes happen that he had not the value of three pence in his pocket to pay the fare; and has more than once aſked the loan of this money of any perſon whom he knew, and accidentally met; yet notwithſtanding theſe ſeeming improprieties, the ſuperiority of his genius ſupported the dignity of a great monarch; and it was by laying aſide pomp and ſplendor, which were uneſſential to his glory, that he appeared ſo much like a deity, in every place, almoſt at one and the ſame time. He was generally at his tribunals and public offices in the winter ſeaſon by five in the morning, and thus his perſonal attendance, and knowlege of buſineſs, taught his ſubjects their reſpective duties, confined them to thoſe duties, and made the ſtate flouriſh. He was not contented without going to the bottom of things, and therefore, inſtead of making his people wait on him, he watched them; ſo that he was ſeldom to be found in the palace. Prince Menzikoff had the charge of public feaſts for foreign miniſters, ſo that Peter ſpent no time in vain ceremonies; and as to his own diet it was rather coarſe than elegant.

After what has been obſerved of the condeſcenſions familiar to Peter the Great, the reader will not be ſurpriſed that he converſed with all ſorts of people of whom he could learn any thing uſeful; among whom ſome of the Engliſh and other foreign merchants were frequently his companions. He ate and drank with

with them, and was often godfather to their children; if his godchild died, he has even more than once attended their funerals. He was very inquisitive about trade, yet he confessed it was what he least understood: but his establishment of the commerce in St. Petersburg, and bringing the greatest part of it from Archangel; the premiums he offered to those who should find out new branches of trade; his setting up and encouraging new manufactories of linen and hemp in his own country; the great countenance he gave to foreign merchants, and many other such like circumstances, are certain indications that he understood, in many instances, the means of advancing commerce as well as the great end of it.

This prince made even his pleasures and amusements subservient to the important ends of his government. He had more than once received very melancholy proofs of the impatience of his subjects under the reformation which he had planned, and was now accomplishing: this rendered him extreamly suspicious of them. As mens hearts are generally most open in their cups, he often drank with them liberally, sometimes at court, and oftener at their own houses. His manners seemed to be rude, in requiring even the ladies, upon certain occasions, to swallow goblets of wine, or other strong liquors; but in this he had his views: drinking is still the vice of Russia, but in a more elegant manner than in past times.

He had frequent convulsive distortions of his head and countenance, contracted by a fright in his youth, upon an occasion when his life was in danger; but in such cases it was always the rule of the company he was in, to look down, or a different way, and pursue their discourse without seeming to regard him.

To prevent a surprise or any attempt on his life, he would never lie alone: when he was not with the empress or other companion, he ordered one of his chamberlains to sleep with him: which was an uncomfortable situation to them, as he was very angry

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if they awaked him; and in his ſleep he often graſped them very hard.

What compleated his character as a maſter of exquiſite art and acute judgment, he diverted his people into a contempt of that ſordid ignorance which for ſo many ages had reigned in this country, and which he made it his taſk to baniſh. This could not be done more effectually than by ridiculing a ſuperſtitious reverence of the cuſtoms of their forefathers. With this view he ordered a great number of dreſſes of the ſeveral officers of the crown and court as worn in paſt ages; and in theſe himſelf and his whole court appeared in maſquerade: thus exhibiting themſelves to the people under ſeveral comic figures, they diverted them into a perſuaſion that they were at leaſt as wiſe in their age, and in their appearances, as their fathers had been before them."

To what Mr. Hanway relates, we ſhall add the following remarks from Mr. Bell, who attended the czar in an expedition to Derbent in Perſia.

" Several foreign writers have miſrepreſented and traduced the real character of Peter the Great, by relating mean ſtories, picked up at alehouſes, and circulated among the loweſt claſs of people, moſt of them without the leaſt ground of truth; whereby many people of good underſtanding have been miſled, and, even to this preſent time, look on him to have been a vicious man, and a cruel tyrant; than which nothing can be more the reverſe of his true character.

Though he might have had ſome failings, yet it is well known, to many living at the time of the writing this, which is above thirty-ſeven years after his demiſe, that his prudence, juſtice, and humanity very much over-balanced his failings; which principally, if not ſolely, aroſe from his inclination to the fair ſex.

I ſhall here, ſays Mr. Bell, take the liberty to inſert a paſſage or two, which, though trifling, yet as ſo great a perſonage is the ſubject, will not be altogether unacceptable or unentertaining to the reader, as they are inſtances of his aſſiduity.

About the middle of October 1714, I arrived at Cronſtadt in an Engliſh ſhip. The czar having notice of the ſhip's arrival, came on board the next morning, from St. Peterſburg; being attended only by Dr. Areſkine, who was his chief phyſician at that time, and, on that occaſion, ſerved him as interpreter. After his majeſty had enquired news about the Swediſh fleet, &c. he eat a piece of bread and cheeſe, and drank a glaſs of ale, then went on ſhore to viſit the works carrying on at Cronſtadt; and returned the ſame evening in his boat to St. Peterſburg, diſtance about twenty Engliſh miles.

The firſt winter after my arrival at St. Peterſburg, I lodged at Mr. Noy's, an Engliſh ſhip-builder in the czar's ſervice. One morning, before day-light, my ſervant came and told me that the czar was at the door. I got up, and ſaw him walking up and down the yard, the weather being ſeverely cold and froſty, without any one to attend him. Mr. Noy ſoon came, and took him into the parlour, where his majeſty gave him ſome particular directions about a ſhip then on the ſtocks; which having done, he left him.

His majeſty's perſon was graceful, tall, and well-made, clean and very plain in his apparel. He generally wore an Engliſh drab-colour frock, never appearing in a dreſs-ſuit of cloaths, unleſs on great feſtivals, and remarkable holidays; on which occaſions he was ſometimes dreſſed in laced cloaths, of which ſort he was not owner of above three or four ſuits. When he was dreſſed, he wore the order of St. Andrew; at other times, he had no badge or mark of any order on his perſon. His equipage was ſimple, without attendants. In ſummer, a four-oared wherry was always attending, to carry him over the river, if he ſhould want to croſs it, which he frequently did. When he went about the town, by land, he always made uſe of an open two wheeled chaiſe, attended by two ſoldiers, or grooms, who rode before, and a page, who ſometimes ſtood behind the chaiſe, and often ſat in it with his majeſty, and drove

drove him. In winter, he made uſe of a ſledge, drawn by one horſe, with the ſame attendants. He found theſe to be the moſt expeditious ways of conveyance, and uſed no other. He was abroad every day in the year, unleſs confined at home by illneſs, which rarely happened; ſo that ſeldom a day paſſed but he was ſeen in almoſt every part of the city.

I have more than once ſeen him ſtop, in the ſtreets, to receive petitions from perſons who thought themſelves wronged by ſentences paſſed in courts of judicature. On taking the petition, the perſon was told to come next day to the ſenate, where the affair was immediately examined, and determined, if the nature of it would admit its being done in ſo ſhort a time. It will naturally follow, that ſuch free acceſs to his perſon was not only productive of great relief to many poor widows and orphans, but alſo a ſtrong check upon judges; and tended very much to prevent any ſort of influence prevailing on them to pronounce unjuſt ſentences, for which they were ſo likely to be called to account.

His majeſty might truly be called a man of buſineſs; for he could diſpatch more affairs in a morning than an houſeful of ſenators could do in a month. He roſe almoſt every morning in the winter-time, before four o'clock, was often in his cabinet by three o'clock, where two private ſecretaries, and certain clerks, paid conſtant attendance. He often went ſo early to the ſenate, as to occaſion the ſenators being raiſed out of their beds to attend him there. When aſſembled, after hearing cauſes between ſubject and ſubject, or public affairs, regarding the interior of the empire, read by the ſecretary, and the opinion of the ſenate recited thereupon, he would write upon the proceſs, or upon the affair under deliberation, with his own hand, in a very laconic ſtile, "Let it be according "to the decree of the ſenate;" and ſometimes would add ſome particular alterations, ſuch as he thought fit to mention, and under wrote PETER.

His

His majesty knew so little of relaxation of mind when awake, that he never allowed his time of rest to be broke in upon, unless in case of fire. When any accident of that kind happened, in any part of the town, there was a standing order to awake him on its first appearance; and his majesty was frequently the first at the fire, where he always remained, giving the necessary orders, till all further danger was over. This example of paternal regard of the czar for his subjects was, of course, followed by all the great officers, and those of the first quality; which was frequently the means of saving many thousands of his subjects from utter ruin, whose houses and goods, without such singular assistance, must have shared the fate of their ruined neighbours.

In acts of religion he appeared devout, but not superstitious. I have seen him at his public devotions in church many times. I have been present, when his majesty, not liking the clerk's manner of reading the psalms, hath taken the book from the clerk, and hath read them himself; which he did very distinctly, and with proper emphasis. His majesty was allowed, by the best judges of the Sclavonian and Russian languages, to be as great a master of them as any the most learned of his subjects, whether churchmen or laics. He wrote a very good hand, very expeditiously, yet the characters distinct enough; of this I myself am some judge, having seen many of his letters, all wrote with his own hand, to Mr. Henry Stiles, and others. As to his stile, some of his secretaries, and other competent judges of the language, affirmed, that they had never known any man who wrote more correctly, or could comprise the sense and meaning of what he wrote in so few words, as his majesty.

The following I had from a certain Russ gentleman, of very good family, and who was a general officer of unexceptionable character in the army, who had attended his majesty from his very youth, in all his expeditions. This officer being an old friend of mine,

mine, I went to pay him a visit one evening, long after the death of Peter the Great; when he told me, that such and such officers, naming them, had dined with him that day, and that the principal subject of their conversation turned on the actions of their old father (as he termed him, by way of eminence) Peter the Great. He told me further, that though his majesty seemed to be severe, on certain occasions, yet not one of them all could produce or recollect one single instance of his having punished an honest man; or, that he had caused any person to suffer any punishment who had not well deserved it.

He hath been represented as making too frequent use of spirituous liquors to excess, which is an unmerited aspersion; for he had an aversion to all sots, and to those too much given to drink. It is true, he had his times of diversion, when he would be merry himself, and liked to see others so; this may have been necessary, and proper for the unbending his mind from affairs of great weight; but such amusements occurred generally during holidays, and festival times, and was, with him, at no time of long continuance. It hath been imputed to him, and not without some appearance of reason, that he had political views in encouraging drinking at these times of merriment; for, on these occasions, he mixed with the company, and, conversing with them on the footing of a companion, had better opportunities, at such times, of discovering the real sentiments of those about him, than when they were quite cool.

Those, who by their offices about the person of Peter the Great, might be supposed to be the best acquainted with his disposition, always disavowed his drinking to excess; and insisted on his being a sober prince. During the campaign of the expedition to Derbent in Persia, he was not guilty of the least excess, but rather lived abstemiously. In this point I could not be mistaken, as the tent of Dr. Blumentrost, his majesty's chief physician, with whom I

lodged, was always the neareſt tent to that of his majeſty.

One inſtance occurs in proof of the temperance of this great man, viz. in our third day's march, on our return from Derbent, when we were kept in continual alarm by conſiderable bodies of mountaineers, both horſe and foot, whom we ſaw hovering on the tops of the adjacent hills: though they dared not to come down to the plain, to attack any part of our army, yet it was neceſſary to be watchful of them; which, in ſome meaſure, impeded our march. The evening of that day, we had a hollow way to paſs, which took up much time, and obliged the greateſt part of the army to remain there all night; ſo that none reached the camp, except the guards, and ſome light horſe who attended their majeſties. On my arrival there, about midnight, I found only his majeſty's tent ſet up, and another ſmall one for Mr. Felton, the czar's principal cook, and maſter of his kitchen. I went into Felton's tent, and found him all alone, with a large ſauce-pan of warm grout before him, made of buck wheat with butter; which, he told me, was the remains of their majeſties ſupper, who eat of nothing elſe that evening; and who were juſt gone to bed.

During the whole march, his majeſty, for the moſt part, rode an Engliſh pad, about fourteen hands high, for which he had a particular liking, as it was very tractable and eaſy to mount. His picture is drawn by Caravac on this horſe. He did not wear boots, as he very often walked on foot. In the heat of the day, when the army halted, he uſed to go into the empreſs's coach, and ſleep for half an hour. His dreſs, during the march, was a white night cap, with a plain flapped hat over it, and a ſhort dimitty waiſtcoat. When at any time he received meſſengers, from the chieftains of the mountaineers, he put on his regimentals, as an officer of the guards, being lieutenant colonel of the Preobraſhenſky regiment.

During

During the whole courſe of his life, his majeſty avoided all ſorts of ceremony, except on public occaſions. His manner of living, in his houſe, was more like that of a private gentleman than of ſo great a monarch. I was once at court on a holiday, when the emperor came home from church to dinner, with a large attendance of his miniſters, general officers, and other great men. His table was laid with about fifteen covers. As ſoon as dinner was ſerved up, he and the empreſs took their places; and his majeſty addreſſing himſelf to the company, ſaid, "Gentlemen, pleaſe to take your places as far as the table will hold, the reſt will go home and dine with their wives."

On ſuch occaſions, the princeſſes, his children, dined in another room, to whom he ſent ſuch diſhes, from his own table, as he thought proper, for their dinner.

This great monarch took all the pains, and uſed all the means poſſible, in order to be intimately acquainted with every thing proper for a man, who ruled a mighty empire, to know. He entered into the detail of every branch of the arts uſeful to mankind; into that of all the manufactures which regarded the conſtruction of ſhips, and fitting them for the ſea; into that of the making of arms, artillery, &c. If he had a ruling paſſion for any part of theſe acquirements, it muſt have been for ſhip-building; into which he entered himſelf very early, in the quality of a common workman, with his hatchet, and proceeded regularly through all the degrees, to the rank of maſter-builder, which he attained but a few years before his death. After he got that length in the art, he made the draughts, formed the mouldings, and directed the building of ſeveral men of war, of the ſecond and third rates, himſelf; and he duly demanded and received his ſalary as a maſter-builder. The day of launching the ſhips, which he himſelf built, he celebrated as a holiday, and put on laced clothes; but

before he went to work, to ſtrike away ſtanchions, blocks, &c. he always put off his fine coat.

He was very frugal in what regarded his perſonal expences, and thoſe of his houſhold. Notwithſtanding his frugality in what related to himſelf, he ſpared no coſt, in whatever concerned the public, in the ſtructure of his men of war, in the artillery, fortifications, arſenals, canals, &c. all which bore marks of very great magnificence. Nor was he ſparing in his buildings, and the decorations of his gardens with ſtatues, grottos, fountains, &c. of which the buildings of the ſummer palace, and the gardens at St. Peterſburg, at Peterhoff, Strealna, Czarſky Sealo, and many others, are ſufficient proofs. I ſhall not detain the reader longer, on the ſubject of this very great man's character, or way of living, than to acquaint him, that, as his majeſty was very early up in the morning, he went abroad generally without breakfaſt; came home to dinner about eleven o'clock; after dinner went to ſleep for about an hour; after which, if buſineſs did not intervene, he ſometimes diverted himſelf at his turning loom; then went to viſit thoſe he had a regard for, as well foreigners as Ruſſians, with whom he would be very ſociable, and eaſy in converſation. He ſometimes ſupped with them; which, generally in his latter days, was on hare or wild fowl, roaſted very dry, drank ſmall beer, and ſometimes a few glaſſes of wine; and generally was in bed before ten o'clock at night. He neither played at cards, dice, or any game of chance.

The reader will pleaſe to take along with him the following obſervation, viz. that this monarch was at no time, even during maſquerades, feaſtings, aſſemblies, or any other diverſions or amuſements, by day or night, without the attendance of ſome or other of his miniſters, and of thoſe who poſſeſſed his confidence; by which means buſineſs, and ſuch affairs as were of the greateſt conſequence, went on regularly; and ſome of them even concerted during thoſe times of relaxation."——

A brief ACCOUNT of the Kingdom of

PRUSSIA;

With ſome Anecdotes of King FREDERIC II.

From Mr. HANWAY, &c.

THE kingdom of Pruſſia, which has been called Ducal Pruſſia, and belongs to the houſe of Brandenburg, is divided from the other dominions of its ſovereign by Poliſh Pruſſia, and is bounded on the north by Samogitia, on the eaſt by Lithuania, on the ſouth by Poland Proper and Maſovia, and on the weſt by Poliſh Pruſſia and the Baltic. Its greateſt length, from its northern extremity to Soldau, is about a hundred and ninety miles, and its breadth, from the borders of the great duchy of Lithuania, near Shirwind, to the weſtern coaſt of Samland, is a hundred and fourteen miles; but in other places it is much narrower.

With reſpect to the climate and temperature of the air, the two laſt months of the ſpring and the two firſt ſummer months are temperate, warm, and pleaſant, and the weather generally favourable for bringing the fruits of the earth to maturity; but before and after theſe months the air is cold and piercing: autumn is often wet, and the winter ſevere. The air is, however, well purified by high winds. As to the diſtempers which moſt prevail in Pruſſia, the inhabitants are more ſubject to the gout and ſtone than to the ſcurvy. The ſoil produces great plenty of corn, fruit, excellent herbs, and paſturage. Pruſſia likewiſe abounds with flocks and herds, and exceeding fine horſes; its chief commodities are buck-wheat, wool, flax, hemp, wax, honey, hops, pit-coal, and pitch.

pitch. Vaſt quantities of amber are found on the coaſts of the Baltic, in Pruſſia, particularly on the Samland ſhore.

The number of inhabitants in this kingdom were in the year 1755 computed at 635,998 perſons capable of bearing arms, and conſiſt of native Pruſſians, who, from their language and manners, appear to be deſcended from the Germans; of Lithuanians, who have their peculiar language; and of Poles.

With reſpect to the religion of Pruſſia, the inhabitants are in general Lutherans; but as a great number of the coloniſts are Calviniſts, they have alſo their churches, not only in the cities and towns, but in ſome villages they have a particular church appropriated to their uſe, and in other places they perform divine ſervice in the Lutheran churches. The papiſts have a few churches in this kingdom; here are alſo ſome Mennonites, and a few congregations of Socinians.

The manufactures in Pruſſia are daily improving and increaſing, particularly the glaſs and iron works, manufactures of ſilk, cloth, camblet, linen, and ſtockings; paper, powder, copper, and braſs mills. Pruſſia is conveniently ſituated for trade, and to promote it a college of commerce and navigation has been erected, which takes a cognizance of all diſputes and propoſals relating to trade and commerce.

The commodities of Pruſſia and great Lithuania ſold to foreign merchants, and annually exported, are all kinds of grain, to the amount of twenty thouſand laſts; pine trees for maſts, deal boards, and timber; tar, wood-aſhes, pot-aſh, elk ſkins, leather, furs, amber, about twelve thouſand five hundred ſtone of wax, honey, manna, linſeed oil, flax, hemp, linſeed, and hemp-ſeed; alſo yarn, hogs briſtles, ſtags horns, and elks hoofs; oat-meal, mead, dried fiſh, ſturgeon, caviar, lampreys, ſauſages, butter, and tallow, of which laſt three thouſand four hundred ſtones are exported every year.

Frederic, the ſon of Frederic William the Great, and the grandfather of the preſent king, raiſed the

duchy of Prussia to a kingdom, and in 1701, in a solemn assembly of the states of the empire, placed the crown with his own hands upon his head and that of his consort; soon after which he was acknowleged as king of Prussia by all the other christian powers. His son Frederic William, who ascended the throne in 1713, peopled his country by the favourable reception he gave to the distressed and persecuted Saltzburghers; and rendered his reign glorious by many useful and magnificent foundations. This monarch was succeeded in 1740 by his son Frederic II. his present majesty, who has annexed to his dominions the greatest part of Silesia and East Friesland, rendered his kingdom formidable by his valour and uncommon prudence, and promoted the happiness of his subjects by an amendment and reduction of the laws, the increase of commerce, and many other wise regulations.

Berlin is airy and elegant: the streets are regular and clean, and the houses uniform. In going toward the palace on the Pont Neuf, or new bridge, which is of stone, over the Spree, is an equestrian statue of Frederic William the Great, which is esteemed a piece of exquisite workmanship; it was erected by Frederic I. king of Prussia, who also built the palace, which is very magnificent.

It is a pleasure to observe the great œconomy of this court, the apartments in the palace are adorned with silver in every shape; but these ornaments are so massy, that the fashion is not more than 7 l. per cent. so that four millions of dollars might be realized with great ease. The king's particular apartments are elegant, but have nothing extraordinary; the prevailing taste is white stucco and gilding. Several of the private apartments have tables, with pens, ink, and loose papers, which indicate the dispatch of business, more than the regularity and elegance one naturally expects to find in a royal palace.

Mr.

Mr. Hanway obſerves, that at the time of his being at Berlin, the king of Pruſſia was conſidered as no friend to Great Britain; but adds, there is a pleaſure in praiſing the worthy, whether they happen to be our friends or not. Frederic II. king of Pruſſia and elector of Brandenburg, was born on the 24th of January 1712, and was the ſon of king Frederic William, by Sophia Dorothea, the ſiſter of king George II. He aſcended the throne on the 21ſt of May 1740, and was therefore 28 years of age when his father died. He had an early taſte of literature and the polite arts, and diſtinguiſhed himſelf by the delicacy of his manners, in oppoſition to the inelegant cuſtoms that prevailed at his father's court.

There is one circumſtance in favour of his Pruſſian majeſty beyond any other prince in Europe; which is the great œconomy of his government and perſonal expence. The allowance of his table is but 30 crowns, or 5 l. 5 s. a day, fiſh and wine excepted, in which he is at no great expence. Potſdam is the favourite reſidence of the king of Pruſſia, who here avoids the empty ceremonies of a court. He entertains at his table twelve perſons: thoſe of his miniſters moſt in favour are firſt invited, with thoſe of foreign princes who happen to be at Potſdam, and his officers, even to an enſign, fill up the vacant places. His converſation is free and eaſy, even to jeſting; but he paſſes from the gay to the ſerious in an inſtant, and ſupports his dignity both from the fear and the affection of thoſe about him. So little does he obſerve uſeleſs forms, that he has riſen from his chair at his writing-table, and cauſed his ſecretary to take his place, and write down the orders which he dictated ſtanding.

END of the FIFTH VOLUME.